

The Names of the Sects ; viz.

A Nabaptists	pag. 1	Expecters or Seekers.	<i>ibid</i>
The sum of a Treatise		Divorfers	129
of Mr. <i>Johnsons</i> against		Of the Papiſts	<i>ibid</i>
Anabaptiſts	p. 28	Of the Shaker or Quaker.	136
A pious letter of Mr. <i>Phil-</i>		Of the Ranter	143
<i>pors</i> to a friend of his		The Papiſts compared	
prisoner in Newgate ;		with other hereticks, <i>ib.</i>	
wherein is debated and		Muncerians	29
diſcuſſed the matter or		Apoſtolickes, Seperatiſts.	
queſtion of Infants bap-		Cathariſts; Enthuiſiaſts.	
tiſme.	p. 41	Liberi	28
Browniſts	p. 51	Adamites	30
Semi-ſeperatiſts	p. 72	Hutites, Auguſtinians	
Independents	p. <i>ibid</i>	Bewkeldians Melchio-	
An Extract of the Acts of		rites, Georgians. Meno-	
the Nationall Synod of		niſts. Pueris Similis	29
the reformed Churches		Servetians. 30. Libertines.	
of France	79	Denkians. Semper orantes.	
Familiſts	80	Deo-relicti. Monasterien-	
Adamites	89	ſes, Plunged Anabap.	31
Antinomians	91	Browniſts. Barroniſts.	66
Arminians.	113	Wilkinſonians	67
Socinians	114	Johnſonians. Ainfworthi-	
Antitrinitarians	116	ans. Robinſonians. <i>ibid.</i>	
Millenaries	117	Lemariſts	<i>ibid</i>
Hetheringtonians	118	Caſtalian familiſts	87
Antiſabbatarians	119	Grindletonians	<i>ibid</i>
Traskites	120	Familiſts of the Moun-	
Jefuites	121	taines.	88
Of the Pelagians	126	Of the valleyes. Scattered	
Soul-ſleepers	127	flock. <i>Caps</i> Order. &c. <i>ibid.</i>	
Of Anti-ſcripturians	128		

XEROX MICROFORMS SYSTEMS
University Microfilms

(313) 761-4700

Ann Arbor, Michigan 48106

The Names of the Sects ; viz.

A Nabaptists	pag. 1	Expecters or Seekers.	<i>ibid</i>
The sum of a Treatise		Divorfers	129
of Mr. <i>Johnsons</i> against		Of the Papiſts	<i>ibid</i>
Anabaptiſts	p. 28	Of the Shaker or Quaker.	136
A pious letter of Mr. <i>Phil-</i>		Of the Ranter	143
<i>pors</i> to a friend of his		The Papiſts compared	
prisoner in Newgate ;		with other hereticks, <i>ib.</i>	
wherein is debated and		Muncerians	29
diſcuſſed the matter or		Apoſtolickes, Seperatiſts.	
queſtion of Infants bap-		Cathariſts; Enthufiaſts.	
tiſme.	p. 41	Liberi	28
Browniſts	p. 51	Adamites	30
Semi-ſeperatiſts	p. 72	Hutites, Auguſtinians	
Independents	p. <i>ibid</i>	Bewkeldians Melchio-	
An Extract of the Acts of		rites, Georgians. Meno-	
the Nationall Synod of		niſts. Pueris Similis	29
the reformed Churches		Servetians. 30. Libertines.	
of <i>France</i>	79	Denkians. Semper orantes.	
Familiſts	80	Deo-relicti. Monasterien-	
Adamites	89	ſes, Plunged Anabap.	31
Antinomians	91	Browniſts. Barroniſts.	66
Arminians.	113	Wilkinſonians	67
Socinians	114	Johnſonians. Ainfworthi-	
Antitrinitarians	116	ans. Robinſonians. <i>ibid.</i>	
Millenaries	117	Lemariſts	<i>ibid</i>
Hetheringtonians	118	Caſtalian familiſts	87
Antiſabbatarians	119	Grindletonians	<i>ibid</i>
Traskites	120	Familiſts of the Moun-	
Jefuites	121	taines.	88
Of the Pelagians	126	Of the valleyes. Scattered	
Soul-ſleepers	127	flock. <i>Caps</i> Order. &c. <i>ibid.</i>	
Of Anti-ſcripturians	128		



HERESIOGRAPHY

OR

A description of the
Hereticks and Sectaries
of these latter times

By E. Pagitt

The fifth Edition
with some Additions

Math. 25: 37.

Beware of false Prophets,
which come to you in Sheeps
clothing, but inwardly are
ravening wolves.

Imprimatur Ia: Cranford



1654



ANABAPTIST



FAMILIST



DIVORSE



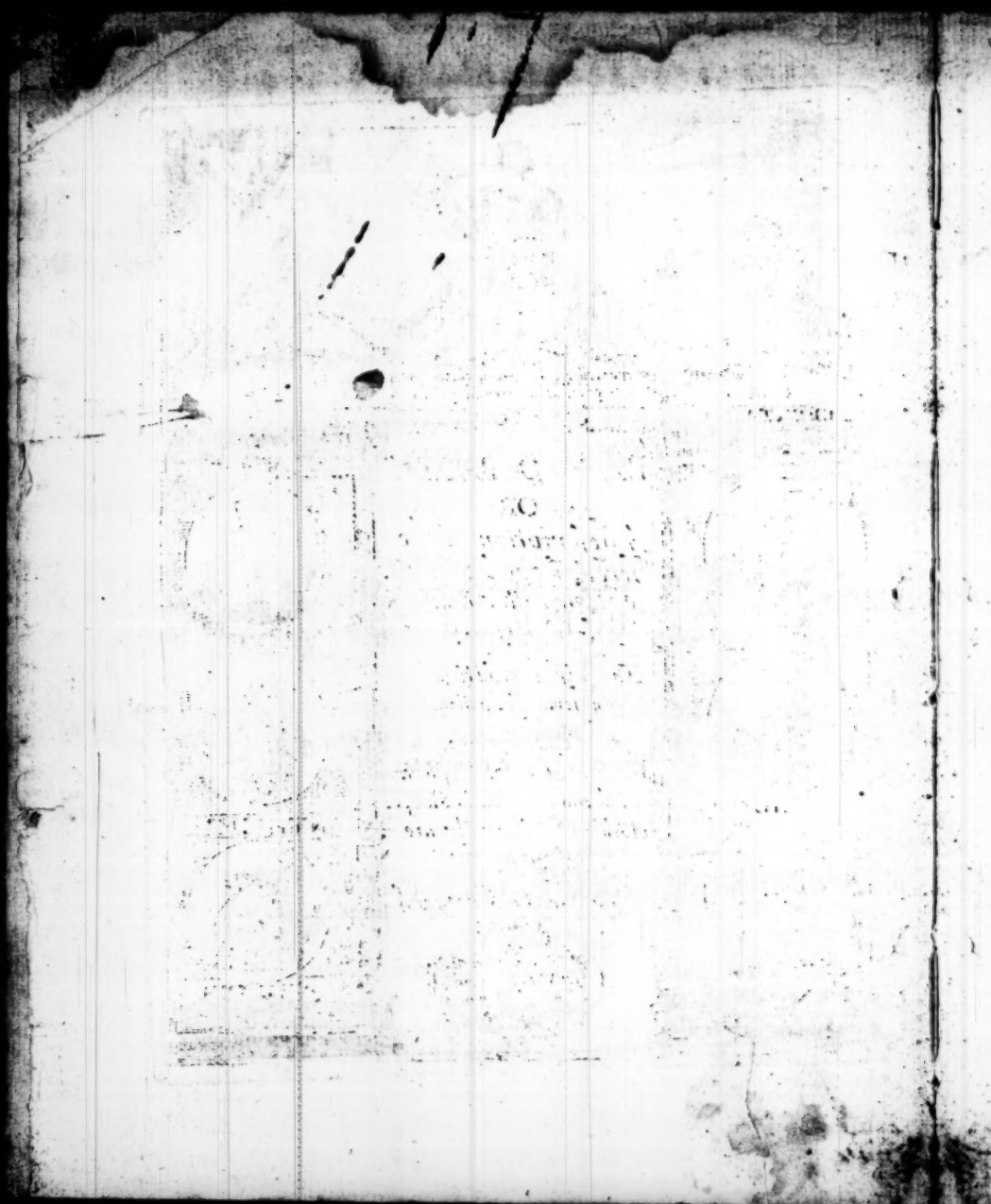
IESUIT



ARMINIAN



SEEKER



HERESIOGRAPHY,

Or a Description of the

HERETICKES

AND

SECTARIES

Sprang up in these latter times.

DECLARING

- 1 *Their Originall and first proceedings.*
- 2 *Their Errors and Blasphemies.*
- 3 *Their severall sorts.*
- 4 *Their Audacious boldnesse in these dayes.*
- 5 *The confutation of their Errours.*
- 6 *How they have beene punished, and suppressed amongst us heretofore.*

The fift Edition, whereunto is added the
Quakers or Shakers, and the Ranters, with
an Alphabetickall Table.

By EPHRAIM PAGITT.

Mat. 15. 17. Beware of false Prophets, which come to you in sheepes clothing, but inwardly they are ravening wolves.

LONDON,

Printed for William Lee, and are to be sold at his
shop at the Turks-Head in Fleet-street. 1654.

(12), 150,
(12), p.

Printed 1646.

David Robinson
my Book
annog Dom 1673
R



To the Right Honorable *Thomas Atkin*,
Lord Major of the City of London, and to the Right
Worshipfull, *Sir Nicholas Rainton, Isaac Pennington*, Lieutenant
of the Tower, *Sir John Wollaston, John Glyn* Recorder, *Sir John*
Cordell, *Sir Thomas Some*, *Sir John Gayr*, *Sir Jacob Garret*,
Thomas Adams, *John Warner*, *John Tonse*, *Abraham Raynardson*,
George Garrat, *Sir George Clerke*, *John Langham*, *Thomas An-*
drewes, *John Fulke*, *James Bunch*, *William Gibbs*, and *Richard*
Chambers Sheriffs: *Samuel Warner*, *William Barkley*,
Thomas Foot, *John Kendricke*, *Thomas Culham*,
Symon Edmonds, Aldermen of the
said City.

Right Honorable, and Right Worshipfull,
whereas I have lately published a *Christia-*
nography, or a description of many great
Churches of Christians in the World:
some of which are for extent, larger then
the Church of Rome in Europe, for time
more ancient, for succession as continu-
all, for faith more sound: who beleeve with us the Church
of God to be Catholike, as it is in the Apostles Creed, and
not as it is set downe in the new *Trent* Creed, confined to
Rome, who renounce the Popes Supremacy, some of them
excommunicating him for a *Schismatick* and *Heretick*.

Who receive the holy Communion in both kinds, they
all

The Epistle Dedicatory.

all drinke of Christs cup, and abhor the Romish decree, made contrary to Christs institution.

Who make no Images to be worshipped.

Who doe not acknowledge the figment of Purgatory, nor use any Prayers to bee delivered from the fained paines thereof.

Who have their Prayers in their own tongue, and matter them not in Latine as the Romists doe.

Who forbid not marriage (the prohibiting of which is called by St. Paul, *The doctrine of Devils.*) Their Priests may, and doe marry.

Who hold not Popish Transubstantiation.

Who prohibit not Lay-men the reading of the holy Scriptures commanded by Christ himselfe.

Who do not joyne with Christs Intercession, the suffrages of Saints : nor with his Justification, the merit of workes : nor with his satisfaction, Papall Indulgences.

These points with some others, which the ambition and avarice of the Romists hath lately hatched, they renounce with us.

This worke I purposing to perfect, and consummate to the glory of God, the great profit of the Church, and establishing of mens consciences; they seeing the unity and agreement of the holy Churches in the world with us; Behold suddenly a numerous company of other Hereticks steele in upon us like the Locusts, Revel. 9.

As the unpure *Familists* who blasphemously pretend to be godified like God, whereas indeed they are devillified like their Father the Devill.

The illuminated *Anabaptists* who blasphemously affirme the Baptisme of Children to be the marke of the Beast, and to come from Antichrist.

The Donatistickall *Brownists*, who in times past hid them-

themselves in holes; now lift up their heads, and vent openly their errors, infecting our people.

The *Aminomians*, who teach as I finde, such a fair and easie way to heaven, viz. That a man need not bee troubled by the law before faith, and that faith is not a going out of himselfe to take hold of Christ, but only a discerning that Christ is his, and that after this, such a man must see nothing in himselfe, have nothing, doe nothing, need no sorrow nor repentance, nor be pressed to duties, need never pray, unlesse moved by the Spirit: If he fall into sin, never the more disliked of God, nor his condition the worse: and that he must abide in the height of comfort, though he fall into grosse sinne. The novelty of this doctrine takes so well, or rather ill, that multitudes of simple men and women dance after their Pipes, they runne after these men as if they were mad, crowding the Churches, filling their doors and windowes.

The *Independents* trouble also our poore Church, who pretend that they have a perfect model of Church government, which Almighty God hath revealed to them, which many like better then the government of the Reformed Churches, being perswaded that in *Independency* they may have liberty to do what they list, having no government, hoping to be as free as their Teachers, who will have none at all.

The *Arminians* also an after-brood of the *Pelagians*, broach their erroneous opinions.

The *Sabbatarians* affirme the old Jewish Sabbath to be kept, and not the Lords day.

The *Antisabbatarians* would have no particular Sabbath at all, but every day to be a Sabbath to a Christian man.

The *Tradites*, who would have us observe many Jewish Ceremonies.

We have also *Millenarians*, who affirme that before the day of judgement Christ shall come down from heaven, and reign with the Saints upon earth 1000 years, in which time they shall destroy all the wicked, binding their Kings in chains, & nobles in links of iron.

We have *Hetheringtonians*, who hold a hodge-podge of many Heresies, troubling our peoples brains.

We have also *Socrinians*, who teach that Christ dyed not to satisfie for our sinnes: and also his Incarnation to be repugnant to reason, and not to bee sufficiently prov'd by Scripture, with many other abominable errors.

We have *Arrians*, who deny the Diety of Christ:

We have an *Atheistical* Sect, who affirme that mens soules sleep with their bodies until the day of judgement.

We have *Atheists* too many, as among others, one was committed by a Justice of Peace, who mock'd and jeer'd at Christs Incarnation: his father was burnt at *Toboloz* in France, he escap'd unpunished among us: too many others we have.

They preach, print and practice their heretical opinions openly: for books, *vide* the bloudy Penet, witnesse a Tractate of divorce, in which the bonds are let loose to inordinate lust: a pamphlet also in which the soul is laid a sleep from the hour of death unto the hour of judgement, with many others.

Yea, since the suspension of our Church government, every one that listeth turneth Preacher, as *Shoe-makers*, *Cobblers*, *Button-makers*, *Hoflers*, and such like, take upon them to expound the holy Scriptures, intrude into our Pulpits, and vent strange doctrine, tending to faction, sedition, and blasphemy.

What mischief these Sectaries have already done, wee that have cure of souls in London finde and see with great grieve of heart: *viz.* Our congregations forsaking their

Pastors;

Pastors; our people becoming of the Tribe of Gad, running after seducers as if they were mad; Infants not to be brought to the Sacrament of Baptisme; men refusing to receive the holy Communion, and the Lords Prayer accounted abominable &c. A Volumn will hardly contain the hurt that these Sectaries have in a very short time done to this poor Church; and doth not the *Common-wealth* suffer with the Church? Whence are all these distractions? Who are the Incendiaries that have kindled and blown this fire among us, but these?

the prester

Considering with my selfe the former happinesse of this Kingdome, and the sudden change that is betide it; it being fallen from the height of prosperity to the lowest ebbe of misery, and this not by the incursion of a foreign Nation, but by its own children, who imbrue their hands in the blood one of another with no lesse inhumanity then *Canibals* or men-eaters, without any reluctance at all; the sonne against the father, and the father against the sonne. And moreover (which is worst of all) when I consider that some of our Clergy-men (who should like *angels* stand in the gap to appease Gods anger) add entrance to the flame, not only by blowing the fire, but by their *lewd* and *Schismes* which they breach and foment among us; by which they doe as much as in them lyeth hurt mens souls in as great danger as their bodies.

And considering how we are involved in a most cruel Warre without any hope of peace, may not I cry out with the Prophet, *that my heart was full of water; and my eyes a fountain of tears; that it might weep for the day of my people!*

But all this being Gods permitting let us wait patiently till he possess our souls; let us trust in him, let us stand upon him; and in his good time he will deliver his Church, in due season all to the best; and in the mean season every man doe his

best to quench this fire. For my own part these sad considerations made me leave my *Christiography*, and write an *Herefiography*, to describe the Hereticks and Schismaticks of this time, in which I set down their beginning among us; their heretical opinions and errors, confuting them; and also relate how other Princes and Commonwealths have suppressed them, and how severely some of them have been punished among us.

I know my reverend Brethren have not been wanting to oppose these Hereticks in writing and preaching, in season and out of season, using all means to suppress these Heresies; having to that end chosen special men to preach several Lectures in several places: But without your help, and the assistance of our religious Patriots assembled in Parliament, they do, and will, increase upon us, doe what we can.

This Treatise I present to your Lordship, and to this Honourable Senate. What can bee more suitable or fitter for you, servants of the most high God, then that which tendeth to the glory of God, edification of his Church, and vindication of the Truth against the illusion of Sectaries, and Hereticks?

What is more correspondent with the duty of Christian Magistrates then to assist Gods cause with your politicall Authority? A question may be asked, whether it be lawfull for the Magistrates to use the sword against Hereticks? To this I answer, such whose Heresies are blasphemous in doctrine, or dangerous to the State, deserve death; the reason is, because they corrupt the Faith. If such as poyson waters and fountaines at which men and beasts drinke, deserve capitall punishment; how much more they that as much as in them lyeth go about to poyson mens souls?

Yea, St. *Augustine* saith in his first Tractate upon *John*; *Quantum in ipsis est, Christum in homine occidunt.*

The forenamed *St. Augustine* indeed wavered concerning this point for a time, as he confesseth in one of his *Epistles*: But when he saw the City wherein he dwelt was reclaimed from *Donatism* by the Magistrates sword, he retracted his opinion.

And expecting the like success in this honourable City, I do implore your helps, & that for Jesus Christs sake: and I pray you give me leave to put you in mind of the Covenant we made in the presence of Almighty God, the searcher of all hearts, with a true intent to perform the same, as wee should answer at that great day, when the secrets of all hearts should be disclosed, viz. That we should in like manner without respect of persons endeavour the extirpation of Popery, Prelacy, Superstition, Heresie, Schism, Profanenesse, and whatsoever shall be found to be contrary to sound Doctrine, and the power of godlines, lest we partake in other mens sins, and thereby be in danger to receive of her plagues; and that the Lord may be one, and his Name one in the three Kingdoms, And this I beseech you in the name of God to take in hand, laying aside all humane reasons.

Let not Gods cause goe to wrack, nor by worldly policies, and humane reason, be protracted, or retarded.

The Turk will not suffer *Mahomet* to bee blasphemed: as we are Christians let us stand for Christ.

How dangerous the fostering of Hereticks hath been, Histories declare, viz. Almighty God sent downe fire from heaven, and consum'd *Antioch*, being a nursery of Hereticks. And also how the earth opened, and swallowed *Nicomedia*, the meeting place of the blasphemous *Arians*: also in the Commemories of *Sludin*, how the *Anabaptists* meeting first in *Garmenicles*, surprised *Munster*, and how hardly *Amsterdam* escaped them, *Lambert. Hortens.* writeth.

The plague is of all diseases most infectious: I have lived among you almost a Jubile, and seen your great care and provision to keep the City from infection, in the shutting up

*Paulus
Diacon. lib.
154*

*Theod. lib. 2
cap. 16.*

The Epistle Dedicatory.

up the sick, and in carrying them to your Pest-house, in setting Wardens to keep the whole from the sick, in making of fires, and perfuming the streets, in resorting to your Churches, in pouring out your prayers to Almighty God with fasting and almes to be propitious to you: The plague of Heresie is greater, and you are now in more danger then when you buried five thousand a week: You have power to keep these Hereticks & Sectaries from Conventicles, and sholing together to infect one another. Fire is dangerous, many great Cities in *Europe* have been almost ruinated by it: I have seen your diligence and dexterity in quenching it in the beginning: your breaking open your Pipes for water, making fouds in your streets: your Engines to cast the water upon the houses: your industry and paines is admirable.

Heresie is as dangerous as fire, use your best endeavours to quench it before it consumes us.

Thus not doubting, right Honourable, and right Worshipful of your best endeavours to suppress these *Heresies*, and *Sectaries*, by whom not only many poor souls are infected, but also the holy Name of God is blasphemed: I cease, most humbly entreating Almighty God to bless his City, and to give unto you the fruition of all temporal felicities in this life, and the never failing fulnesse of blessednesse in the life to come,

The plague is of all diseases most infectious: I have provided to keep the City from infection, in the
among you almost a Jubile, and seen your great care and
The plague is of all diseases most infectious: I have
sighted them, I have seen your great care and
and now hardly
Commentaries of 2. 1. 1. how the
the meeting place of: and blasphemous
And also how the end opened, and the
heaven, and contain'd a number of
horres declare the Almighty
the life to come,

To the READER.

Hon which hast a tender Conscience, and desirest nothing so much as to know the right way to heaven, having many doubts which cause thee to leave thy own Pastor, and run not only to other publick Congregations, but also to the private meetings of the Separatists and others for resolution.

For thy sake and safety I have published this Treatise, in which thou mayst discern Truth from Error, having their errors set before thee, with the confutation of them out of the holy Scripture.

Our Lord and Saviour in his holy Sermon in the mount, telling his Disciples of the narrow way that leadeth unto life, he especially forewarneth them of false Prophets: Beware of false Prophets which come to you in sheeps cloathing, but inwardly they are ravening Wolves. As if he should say, My dear Disciples, you hearing of the way to heaven, will be enquiring after it, and especially of Prophets; but let me forewarn you of false Prophets, for instead of directing you, they will put you out of the way. False Prophets will come, they are not sent: St. Come: Paul asketh, how they can preach except they be sent? And this standeth with good reason, every true Minister standeth in Gods roome, being the Lords Ambassador to deliver his will, who dare do this without? No man taketh this honour unto himself, but he that is called of God, saith my Author to the Hebrews.

But whence come they now from the Schools of the Prophets? no many of them from Mechanick Trades: as one from a stable, from turning his horses; another from his stall, from cobbling his shoes; and these fit downe Moses chair to mind all, as Embassadors of Jesus Christ, as Harbours of the most high Gods: these take upon them to reveal the secrets of Almighty God, to open and shut heaven, to save mans soules.

But to hear these fellows discourse of the holy Trinity, of Gods eternal decree, and other deep points of Divinity: you may hear the mad men in Bedlam prate as wisely as they: And are not their hearers thus run after them as mad as they? Are they not bewitched, as St. Paul telleth the Galatians?

To

To the Reader.

To you,

In sheeps
clothing.

To you that are my Disciples: Daily experience sheweth us whom the Anabaptists, Brownists, and other Sectaries go about to seduce, viz. not Drunkards, Adulterers, Swearers, and prophane persons, whom the Devill hath ensnared already, but such as are desirous of heaven. The lead captive (saith St. Paul) silly women who are always learning. They come unto you in sheeps cloathing; that is, like zealous, and holy Christians: For an example, the Devill turned himself into an Angel of light: Baals Priests used long prayers: the blasphemous Arrians (as St. Basil writeth) were easily believed, because of their counterfeit holinesse.

The Romish seducers pretend great sanctimony: the begging Friars befool'd the Christian world with their pretended holinesse, with which they varnished their lewd lives. Generally they come to you with outward sanctimony, with a seeming contempt of the world, with long prayers, fasting, tears, almes-deeds, seeming-zeal, seeming-humility, seeming-harmlesnesse, &c.

They come to you in sheeps cloathing, insinuating themselves into you, under colour of giving you good counsel: as the Devill their chiefe, counselling our first parents to break Gods Commandement, promised to make them like God: and tempting Christ in the wilderness, promised to give him all the Kingdoms of the world, and the glory of them.

And that you may the better avoyd their inchantment, I will shew you the method they use in deceiving. As first, they endeavour to separate the sheep from their shepheards, bringing them into contempt with their people, affirming them to be unprofitable, unpowersfull, taxing their conversions as prophane, and doctrine as erroneous. Thus smiting your shepheards with their tongues, they draw you to their Conventicles.

2. To palliate their errors, they pervert the holy Scriptures, as that Monster Arrius pretended to have 42 places of Scripture against the Deity of Christ: and this he learnt of his father the devill, who perverted part of the 91 Psal. to tempt our Lord to cast himself down from the Pinnacle of the Temple.

And for this cause these Hereticks are enemies to the ten Commandments, being some of the Law, to the Creed, being a brieif of the Gospel: to the Lords prayer, being a perfect form of prayer, containing all that can be asked, or prayed against, by which onely a simple man may discern any heretick, contradicting any commandment of the Decalogue, article of the Faith, and portion of the Lords prayer. And for this cause the Church of Rome teacheth the Laity them in Latine, and also they leave out part of the Decalogue in their Catechisms: and for other Hereticks some do null

the

To the Reader.

the whole Law, some the Creed, and others the Lords Prayer, affirming it to be abominable. Again, what sever outward show they make of holiness, they are indeed ravening Wolves; therefore our Lord biddeth us beware of them. The word beware proceedeth danger: As sheep are in danger among Wolves, so are your souls in danger among false Prophets.

The journey of the Israelites to the earthly Canaan, was a type of our journey to the heavenly. And did not one false Prophet Balaam do them more mischief in their journey than Og the King of Bashan, Schon King of the Amorites, and all their enemies besides? yea, would the Devil himselfe in his own likeness have been more noxious to the Church of God, than some Hereticks have been? as one Heretick Arius, denying the Deity of Christ, in a manner infected the whole world.

The like did one other Heretick Eutyches, erring concerning his humanity, affirming the immensity of Christs divine nature to have swallowed up his humane. Now if Christs had not been man, how could he have dyed for us sinners? and if not God, how could he have wrought the salvation of man-kinde?

Alas what danger are we in now, being invironed with such a multitude of Hereticks? Our Lord telleth us again, by their fruits ye shall know them: they pretend that they are led by the Spirit. The works of the Spirit, St. Paul setteth forth to be love, joy, peace, long-suffering, gentleness, goodnesse, faith, meeknesse, and temperance. If they were led by the holy Spirit, these would be their Characters. But St. Paul telleth us, That in the latter dayes there shall come men, lovers of their own selves, boasters, proud, cursed speakers, disobedient to parents, Gal. 5. 22. unthankful, unholy. Mr. Calvin, that admirable man of God, whose name is yet terrible in the Kingdome of Popery, setteth down certain Characters of these Impostors, taken out of St. Augustine.

1 Great Boasters, making ostentation of their own worth, like Simon Magus, who bewitched the People, saying that he himselfe was some great man: Like the Gnosticks, who had a high conceit of their own knowledge, as if they were the only knowing men of the whole world: their common talk is of their own worth and actions.

2, Superbia tumidi, blown up with pride, and among us many proud spirits, having not those preferments which they thought themselves worthy of, have forsaken our Church, and gone to Rome or Amsterdam.

3. Calumniis infidiosi, deceitfull slanderers: and in this faculty of all other Sects the Brownists excell: The Jesuites are not so bitter against our Church as the Separatists: compare their writings. Michael the

The Epistle Dedicatory.

Archangel durst not give the Devil such cursed speaking, nor rail upon him as they do upon us and Gods Church.

4. Treacherously seditious, not preaching peace, as Christ ^{Commanded} to his Disciples to doe, but division: yea, the Brownists arrogate selves the name of Separatists, which well they may, being separated from their Mother Church, from all the reformed Churches, and maliciously divided amongst themselves.

5. Lest they should seem to be destitute of the light of truth, they arrogate to themselves the shadow of austerity and shew of holinesse.

6. Sacrilegious, what the appetite of all Schismaticks hath been in this way is notorious, caring not for the ruin of the whole Church, upon condition that they might get somewhat. They have so taught, that some think there is no such sin as Sacriledge at all.

Our Lord fore-warning us of fallie Prophets, and so lively describing them, and we having such Characters and markes to know them: Thou understanding the Decalogue, Cceed, and Lords Prayer, if thou be misled, thy sin will light upon thine owne head. For is there any man so simple, but can tell when the Doctrines they teach crosse any of these?

And one thing more will aggravate your defection before Almighty God, viz. Your Covenant and Oath, wherewith you bound your selves in the presence of God, to suppress all Errors, Heresies, and Schisme; God forbid but that you should keep your Covenant which we ministred, and you received with great alacrity.

To draw to an end, Epiphanius writing of the Heresies of his time, calleth his Booke *Pernatium*; that is, a medicinable box, containing saving medicaments against lying Doctrine.

The end of my writing is not so hurt any man, but to give warning to well-minded souls, and especially to them that are entangled with Errors, to pray to God to give them grace to see and renounce their Errors, and to acknowledge the truth, that they may recover themselves out of the snare of the Devil.

And if my paines shall do any good in the confirmation of any against Seducers, in fore-warning them to beware of private Conventicles, and to keep them close to the publique Ministry of the Word, and communion of Saints in Gods Church, I shall thinke my labour well bestowed.

The God of peace grant that all they that confess his holy name, may agree in the truth of his holy Word, and live in unity and godly love, Amen.

So prayeth thine in the Lord,
Olde Ephraim Pagit.



HERESIOGRAPHY:

OR,

A Description of the Hereticks
and Sectaries sprung up in this
latter Age, &c.

CHAP. I.

Of the Anabaptists.

For the discovery of this Sect I purpose to set down,

1. *Their Original and first Proceedings.*
 2. *Their Errors and Blasphemies.*
 3. *A Confutation of their Errors.*
 4. *The Orthodox Doctrine of the Church of England, opposite to their Errors.*
 5. *The severall sorts of Anabaptists.*
 6. *Of their manner of Rebaptizing, and other fashions.*
 7. *How Christian Princes and Magistrates have suppressed them; and especially how they have been punished among us.*
 8. *Of their audacious boldnesse at this day to publish Books in defence of their Errors, and to challenge our Protestant Divines to publique disputations: and to intrude into our Pulpits to vent their Blasphemies.*
 9. *Their moderate Tenets which they own.*
 10. *The summe of a Treatise of Mr. Johnson the Brownist, against the Anabaptists.*
1. *Of their Originall and first Proceedings.*



About the year of our Lord God, 1521. Dr. *Luther* preaching the Gospel in *Saxony*, Almighty God blessing his labour, a new Sect (among many others through the instigation of the Devil) began to spring up in the said countrey, of certain fanatical people, who boasted that they talked with

Their original.

God, and God with them, who commanded them to kill all the wicked (that is, all that were not of their Sect) and make a new world, in which the innocent and godly should live and reign alone. The Author of this Sect *Melancton* affirmeth to be one *Nicolas Stork*, who would tell his followers that God spake to him by an Angel; and revealed his will to him in dreams, promising him the place of the Angel *Gabriel*, and the Empire of the whole world. He affirmeth the Saints must reign in this world alone, and that he must be their Leader, to kill all the Kings and Princes of the world, and to repurge the Church: he took upon him also to have the gift of discerning spirits, and to know the elect.

Anno

1525. Hor-

sen. de A-

nabap. pag.

11.

Steid. Lib.

5.

In this mans Schoole was one *Thomas Muncer* brought up, who amplified much his Masters Doctrine. He began to preach at *Alsted* in *Turingia*, where he made first an association, administering an oath to all that promised to assist him in killing the ungodly Princes and Magistrates: So long as he preached but his dreams and fancies, the Elector of *Saxony* bore with him; but after he began to preach killing of Princes, and Rebellion, he banished him from *Saxony*, who went to *Nurrenberg*, and being driven from thence to *Mulbus* in *Turingia*, to which place divers of his old Disciples resorted: whatsoever he determined was received as an Oracle, especially when he preached that all goods must be common, and all men to be free and of equal dignity; an acceptable Doctrine in those parts, where the Nobility used their Tenants like slaves. Upon this his preaching about 40000. Bores and Trades-men rose up in *Snevia* and *Franconia*, who took some of the Nobles, ransacked, plundered and burnt houses, carrying all before them. *Muncer* also having prepared Munition, and raised a numerous multitude (the meaner sort of people leaving their ploughes and loomes) armed themselves to become adventurers in this holy war: one *Phiser*, a chiefe associate of *Muncers*, rusheth into the Countries adjoyning, and destroyed many townes, burnt many houses, and brought away some of the Nobles bound, with a great Booty; which good successe elevated the minds of these Sectaries, and caused a defection in the County of *Mansfelt*: *Muncer* hoping this defection to be universal, taketh his journey to *Frankbus*, where the *Frankbusians* joyned with him. But before this snowball grew greater by rolling, Count *Mansfield* raiseth Forces, sets upon *Muncer*, and slew 200. of his men; *Muncer* reneweth his Army, pitcheth upon a hill by *Frankbus*, intrenched with Carts, Count *Mansfield* with the Princes his Assist-

ants

antes pitying the rude company, sent to offer them impunity and general pardon, if they would but yeeld up the Author of that sedition and return home. *Muncer* falls to preaching, telling them that he was sent from God to command and lead them in this action, and that they should certainly overthrow these, and all other enemies of God, it being Gods promise (who cannot lye) *That the righteous should wash their feet in the blood of the wicked*; and that he had promised him victory, indowing him with such strength that he was able to turne all thir bullets back with his Coat; so the Bores refused peace; upon this the Princes began to play upon them with their Ordnance; the Bores neither advanced nor fled, but fell a singing, *Come Holy-Ghost*, confiding and expecting that God would fight for them from heaven according to *Muncers* promise; But when the intrenchments of their Carts were broken, and the Princes Army came to handy-blowes, 5000. of them being slain, away fled the Bores, some one way, some another, but most of them to *Frankhus*, which City the Princes took, with *Muncer*, who lay hid therein, who with *Phifer* and 300 more were executed and put to death. *Muncer* was so dejected at his death, that hee could not make confession of his faith; but with much ado he could speak after the Duke of *Brunswick*, who taught him what he should say. Thus the *Suevian* Rebellion was extinguished, the root and branch seeming to be cut off; but the seeds remaining, *Germany* swarmed with *Anabaptists*; a new name, but in effect the old Sect with some additions. *Melchior Hopman*, who called himselfe *Elijah*,^a one of greater learning and parts then *Muncer*,^b began to vent the same Errors at *Strausburg*, for which he was imprisoned, and all his followers severely repress. This Sect was disperst in the higher and lower *Germany*, especially among the meaner sort of people; ^{sa boram} faith *Hortensius*, one of my Authors, among that numerous rabble scarce one was found that was a Scholler, or could write or read.

The whole world was little enough for their ambition, which they attempted to obtaine, beginning their Empire at *Munster*. In the year 1532. *Munster* received the Gospel, and in the year 1533. there comes to town *John Beeld*, a taylor of *Leyden*, and with or after him, a great multitude of his fraternity, most of them *Hollanders*. These keeping Conventicles, got in few months a great party in *Munster*, and incensed one another with desperate resolutions. The Magistrates not yet infected with their errors, commanded the Sectaries to depart the City; they going out at one gate, came in at another

nother, saying, they must not desert Gods cause. The Landgrave of Hesse pitying the distressed case of this city, sent Divines to set a bound to the unlimied extravagancy of the *Anabaptists*, offering disputation to them, which they refused, and took a more compendious way to work their own ends: One of them feigning himselfe to be seized with a Prophetickall spirit, ran about the City, crying, *Repent, and be baptized again, lest the wrath of God fall upon you*, many cryed with him; this crying ended in ransacking rich mens houses, and laying hands upon the owners, others rushed into the Market-place, crying out, that all that were not re-baptised, must be killed presently. The Evangelicks, or Protestants gathered themselves in a place called *Overwaert*, and there fortified themselves; after three dayes there was a Composition made, that either party should enjoy the freedom of their Religion. This composition gave the *Anabaptists* time to strengthen their party, for they sent their Letters to *Wezel*, and other places, the tenor whereof was, that God had sent an holy Prophet to *Munster*, who spake wonders, and shewed the right way to salvation; and if they would leave their houses, and come to *Munster*, they should have tenne times more then they left at home, and with spirituall wealth attaine all worldly riches. These fair promises drew the scumme of the townes adjoining to *Munster* (the poore and idle sort liking that Religion best, that maketh all men alike, all goods common, that pay no rent, tribute, nor tithes, that puts downe those Lawes and Magistrates that restrain their licentiousness) so that in a short time the City was full of strangers, who looked upon it as upon the land of Promise. The *Anabaptists* knowing their strength, ranne to *St. Maurice Church*, burnt it, seized upon the Armory, pillaged and defaced other Churches, depopulated the Colledges, burnt a fair Library, and finally drove the Protestants out of the City, crying out, get ye hence all ye wicked, else you shall all be slain.

The *Anabaptists* being Masters of the City, began to erect a government (although they were enemies to all Superiority, necessity and nature forcing them to choose some governours, but the Prophets overruled all:) one of the first orders that they made was, that every man should bring his gold, silver, and goods into the common stock upon paine of death: And there were two maiden Prophetesses that discovered the concealers: Also they ordered that all books should be burnt but the Bible, which was performed, *John of Leiden* being in a Prophetical Trance after he had slept three dayes

Lamb.
Hortensf.
page 16.

Hortensf. p.
16.
page 28.

dayes, pretending to be dumb, called for writing Tables, in which he writ down that it was the wil of the heavenly Father, that twelve men by him named should govern the City, whom he called Judges in *Israel*, which was also put in execution, the ancient Magistrates being discharged. Also that it was the good will of the Father that a man should not be tyed to one wife, but to marry as many as hee pleased. When some would not approve of this Doctrine, hee cited them before the twelve Governours, swearing upon the New Testament that this Doctrine was revealed to him from heaven, and to testifie the evidence of the Spirit, hee commanded some of the opposers to be beheaded: Forthwith many Preachers confirmed this Doctrine, but the greatest confirmation was the Prophets practise, who presently married three Wives, and left not till hee had fifteen: Manny followed his example, and it was accounted a matter of praise to have many Wives: After the promulgation of this Ordinance, the Brethren ranne to the handsomest women, striving who should bee first served, and lay with them without any contract.

After this, one *John Tuscocner*, a new Prophet, called the Congregation together, and declared that it was the will of the heavenly Father, that *John of Leyden* should be King of the Universe: That hee should sit upon the Throne of his Father *David*; That he should kill all the Kings and Princes, destroy the ungodly, and save the people that loved righteousnesse. This prophesie the multitude entertained, and proclaimed *John of Leyden* King of *Sion* with great acclamations. Hortens. p. 31.

The new King, being a Taylor, made use of his skil, and translated the Copes and Carpets of the Churches into Robes, and set forth his Majesty in Gold and Silver: His horses also were suitably harnesssed with saddles and foot-cloathes embroydered with gold: He rode abroad in very great state, having his chief Officers before him: Next before him were two young men, the one carrying a Bible, the other a sword: Hee himself wore a great chain like the Collar of some Order, his Motto was *Rex justitia hujus mundi*, the King of righteousness of this world. After him followed fifty Pensioners well clad: Three times a week he kept Court, sitting upon an high Throne in great Magnificence; under him sat *Knipperdolling*, Governour of the City, and lower, his foure great Counsellours of State. In that Court hee judged all Controversies, most of which was about Divorces; for by their new orders any man that was

weary;

weary of his Wife, might put her away, and take another. Among other memorable acts of this new King, I read, that one of his Wives offending him, he took her into the Market-place, and cut off her head, causing the rest of his wives to dance about her, and give thanks to their heavenly Father, and then the King began to dance himself, commanding the people to dance with him. Again *Thus-cocurer* the Prophet came to the King sitting in his Throne in more then ordinary Majesty, saying to him, King John, the Gospel must be renewed by thee. *Thus saith the Lord God, goe and say to the King of Zion, that he prepare my supper in the Church-yard of the great Church; and that he send forth Preachers of my word into the foure quarters of the world, to teach all nations the way of righteousness, and to bring them by the spirit of their moutnes into my sheep-fold.*

Sleid. 154

Horten. p.

34.

So a publick Communion was celebrated, which they made a full meal: A great Feast it was, both for persons, as also for meat; for there was about four thousand Communicants, and three courses of meat; but between them (saith my Author) there was an enter-course, for the King accused a man of Treason, and cut off his head, and returned againe, and with bloody hands he took upon him to administer the body and blood of Christ, assisted with the Queen, who did the office of a Deacon; the like did the principall Officers of State. After Supper the King asked the people, whether they were all heartily disposed to do Gods will, and to suffer and dye for the Faith. To whom the people answered with one voyce, that they would.

pag. 53.

Then rose the Prophet and said, *Thus saith the Lord, Chuse men among my people to send to the four quarters of the world, to doe wonders among the Nations, and to publish my wondrous things among strange people.* Then he read the names of 28, of whom himself was one; these Apostles went to the Cities to which they were sent, crying in the streets that they should repent, or else shortly bee destroyed; these men were apprehended in the Cities, and put to death, and so there was an end of their Apostleship.

All this while the City was besieged by Count *Waldeck*, the owner thereof, and so fore oppressed with Famine, that they were faine to eat Dogs, Cats, Rats, foddren Leather, yea some their own children. The Princes of the Empire assembled at *Coblenz*, pitying the seduced people, sent Letters to the people of *Munster*, representing to them their fault, and danger they were in, and that if they did not submit to their natural Prince, they should draw the whole force

of

of the Empire upon them. This was about December 1534. *Hilversum* also one of their Prophets being taken by the besiegers, writ out of the Camp a most sensible Letter to the people of *Munster*, wherein he acknowledgeth that his former Prophecies were impo-
 sures, and entreated them to open their eyes to see how they were deluded by a company of Rascals, what a beastly life they led, having violated all Laws of pudicity and honestie. These Letters moved the hearts of many, who were weary of the lives they lived in, and were also pinched with hunger; and they began to murmur against the King, who calling of them together, made a fine speech to them, saying, that he would never have thought that they being born again by a new baptism, would shew themselves so impatient for Gods cause, whereas they should have followed St. *Paul's* example, bearing nakednesse, hunger, and cold to attain the haven of salvation: That God was powerfull enough to send them *Manna*, and *Quailes* from heaven; that he had great troopes in *Holland* and *Freezeland*, that would certainly come with great provision of victuals, and bear the enemy back: That God had revealed to him that at Easter they should be delivered for certain. Finally, the town was taken, June 1535, having endured a siege of eighteen months: After the taking of the town, it was ordered that the innocent people should be spared, and that all the good Citizens that were come out, or kept in by force, should have restitution of their goods. The Citizens that yeelded were spared, but the fierce *Anabaptists* who would never be tamed, and lay hid in severall holes, were sought out, and killed. The King resisted to the last, and being taken with *Knipperdoling* and others, was sent prisoner to a Castle, drawn thither tied at a horse tayle, he was condemned and executed as a traitor, being tyed to a stake, and pulled in divers parts of his body with hot pinchers for an hour and more, and then stricken to the heart with a dagger: With him suffered *Knipperdoling*. The King abjured his errors, but *Knipperdoling* dyed like a mad beast. After their deaths they were put into Iron-cages, and hanged upon the high steeple of St. *Lambert*. Thus died this imaginary King, and *Anabaptistry* was suppressed in *Munster*.

As the *Anabaptists* had surprised *Munster*, so they had the like projects in many other places, but with ill successe: As one *Johm of Geles* was sent to *Amsterdam*, and finding the people fit objects for his delusions, he told them wonders of the new Kingdom of righteousness at *Munster*, their liberty of living, their pillaging of

Churches, and the enriching themselves with the goods of the ungodly, and of the great designs of their King, of the propheties of the propagation of his Kingdome, with such discourses. In their private Conventicles they filled the minds of the people with a frantick zeale, and made them long to be fingring Church-Plate, and the goods of the ungodly, pretending that it was an easie matter to surprise *Amsterdam*, which Towne (with others) God had given to the King of *Zion*, as the first fruits of his reigne over the world. Hereupon they enterprised the taking of the Towne, and to kill the Magistrates as they were feasting in their Town-house; but by the providence of God they were deceived of their purpose. They wanting their Signall, which was the ringing of the Towne Bell, which was not done, (a drunken man having taken away the rope) the Company assembled not: many of the *Anabaptists* were slaine, and others received condigne punishment.

The *Anabaptists* after the death of *John* of *Leyden* chose another King, who with his high Treasurer was taken at *Mtrecht*, and kept in prison; among the exploits of that elected King, he brought his wife into a wood, and there killed her, that without interruption he might lye with her daughter; and he also cut a young wench's throat, lest she should detect him: good store of Plate was found in his house, most of it Church-Plate: the King and his Treasurer were burnt.

Hort. pag.
74.

Ch. Niels.
pag. 33.

I read of another King of the *Anabaptists* called *Jan Wilhemes*, whose execrable deeds and actions are written in *Dutch*, and translated into *French* by *Chide Nielles*. This *Jan Wilhemes* was Sonne to one *Theodore Wilhemes*, a Vicar in *Ruremond* in *Gelderland*: this King kept his Residence in divers places, as at *Arnhem* first; and afterwards at *Lovain*, *Wesel*, *Alden*, *Calker*, *Harlem*, and last of all at a Village, called *Avendorp*, not farre from *Wesel*, to which place divers resorted who had been in the siege of *Munster*: This man succeeded

Ch. Nielles *Cornelius Appleman*: who was executed for his wicked Acts in the
pag. 52. City of *Mtrecht*.

Which *Appleman* succeeded *Jan Cordwainer*, who going about to restore the broken fantastick Kingdome of the *Anabaptists*, was discovered by some of his followers to be Captain of the Theeves and Church-robbers, and executed at *Brussels*.

This King *Wilhemes* affirmed the Doctrine of the *Anabaptists* taught in *Munster* to be the true Doctrine to bring men to salvation, and that God for his austere life had given him grace to make known

known his law more clearly & purely than it had been ever before.

He wrote a book intituled, *Du mariage impure des Evangeliques*, in which he defended *Polygamy*. Ibid. pag. 15.

He rob'd and spoil'd the Country about him, affirming that to rob the ungodly was no sin at all for the people of the new *Jerusalem*, because the good of the land belonged onely to Jesus Christ and his Disciples. This wicked Rout called themselves *le peuple de Jan Wilhemes*.

He used a sword, which he called the sword of God and *Gedeon*.

This holy King had 21. Wives to increase his holy seed, among whom he had *Elcken Thewes*, and *Elizabeth* her daughter; also *Clara* and *Elizabeth*, sisters, daughters of *Jan Marsen*. Of his facinorous Acts, and names of his Queens you may read more at large in the History of his life, written by *Ch. Niells*. This fanatic King was burnt according to his deserts the 12 of *March*, Anno 1580. and divers of his Complices were executed at *Wesel*, *Clere*, and other places. Pa g. 61. Pour con- science multiplier le nomme deu peuple de dieu. Ch. Niel. p. 56.

In this History before related, we may see the great Hypocrisie of these Sectaries, who when they crept first into *Munster* made a great shew of holiness, great humility, great innocence, they would not swear, nor use any obscene speech, their ordinary communication was of mortification; but when they became Masters of the towne, they broke the lawes of all pudicity and honesty. The Hypocrisie of the Anabaptists.

More especially an *Anabaptist* might not beare an office in a countrey village, but afterwards *John* of *Leyden* their Prophet would be King of the universe; they would not suffer a man to weare a Ringe, or a womā a silken gown: but after the surprise of *Munster* no Prince was so gloriously arrayed, as King *John* and his officers, and his other attendants.

They pretended that it was not lawfull for a christian man to beare armes or to punish offenders, whereas in *Munster* they exercised all manner of cruelty; King *John* cut off his wives head in the market place, another prophet his brothers head before his Father, affirming it to be the will of the heavenly Father.

And whereas some good citizens were grieved at their disorders, and groned under their tyranny, and went about to shake off the yoke of King *Johns* oppressions, about 50. of them were taken and put to death with all manner of cruelty: *John* of *Leyden* encouraging them, saying, that in that their doing they should doe God good service.

The History of the *Anabaptists* you shall find in the fifth, and tenth book of *Sleidens* commentaries: Master *Bullinger* hath written the

same, & confuted their Errors: *Lambertus Hortensius* hath written of the *Anabaptists* of the Low countrey, and *Iohn Gastius* Minister of *Zurich* of their doings in *Zuitzerland*.

II.

The Errors of the *Anabaptists*, set down by *Pontanus*, *Oflander*, *Bullinger*, and others.

Set down
by Pontanus
and
Bullinger

Errors not to be tolerated in the Church.

1. **T**hat Christ did not assume his flesh and blood from the Virgin Mary.
2. That Christ is not true God, but onely indued with more gifts than other men.
3. Our righteousnesse not to depend upon faith in Christ, but upon the works of Charity and Affliction.
4. They reject the doctrine of Originall sin, and those Doctrines that depend upon it.
5. They deny Baptisme to Infants because they cannot make confession of their faith, affirming that the Baptisme of Children came from the Pope and the Devill: they call Baptisme of infants the marke of the beast.
6. They rebaptise them that have been already baptised.
7. They dreame that before the day of judgement their Church shall destroy all the wicked, and obtain a monarchy, in which the godly shall reigne alone.
8. They allow men free will in spirituall things.
9. They separate themselves from all other Churches, accounting themselves onely pure and holy without sin.
10. That the Office of the Ministrie is of no great efficacy, and that Laymen may preach and administer the Sacraments.

Gastius
pag. 10.
Anabap.
Sumunt si
bi omnes
gradicandi
munus.

Errors not to be suffered in a Common-wealth,
without the Ruine of it.

Sleid.com.
lib. 10. li-
cere plebe-
is in ma-
gistratus
arma su-
met.

1. That it is unlawfull for a Christian man to be a Magistrate, and that the people may depose them.
2. That it is not lawfull for a Magistrate to punish any malefactor whatsoever with death.
3. That a christian man cannot with a safe conscience take an Oath:

4. Nor by Oath promise fidelity to any Prince or Magistrate what
 soever.

Non licet
 Christianis
 iurandum
 dicere.
 Sleid.
 lib. 10.

Errors not to be tolerated in families.

1. That a Christian man may not with a safe conscience possesse any thing
 proper to himselfe, but whatsoever he hath he must make common.

2. That wives of a contrary Religion may be put away, and that it is
 lawfull for them to take others.

3. That a Christian man may have many wives.

III.

The Confutation of these Blasphemous and detestable

Error .i.

Errors before named.

Answe.

That Christ took not flesh from the Virgin Mary. This Error is flat
 against the first promise of Christ, Gen. 3. The seed of the woman
 shall breake the serpents head. Against the promise made to Abraham.
 Gen. 22. In thy seed, &c. To David, Psal. 132. 11. Of the fruit of thy
 body, &c. Luke 1. That which is born of thee, saith the Angell to Mary,
 Rom. 1. 3. who was made of the seed of David, according to the flesh,
 whence in the new Testament, he is called the sunne of man. As also in
 Esay, the sonne of a Virgin, which could not be if he had not taken
 flesh upon him from the Virgin Mary: neither should our flesh have
 any hope of Eternall life if he were not made flesh, neither should
 his passion or resurrection profit us at all. In this point the *Anabap-*
tists are worse then the *Papists*, yea then the *Turks* themselves who
 confesse that Christ was born of a Virgin. The *Melchiorists*, a kind
 of *Anabaptists*, doe not onely hold the opinion above named, but
 also are diabolicall & blasphemous as to curse the flesh of the bles-
 sed Virgin, by maintaining their error: The *Anabaptist* manifest
 themselves to be of the number of them whom the Apostle St. Iohn
 speaketh of, 2. Ep. verse 7. For many deceivers are come into the world,
 who confesse not that Iesus Christ is come in the flesh.

That Christ was not true God.

This blasphemous error is contrary to the holy Scripture, as Ioh.

1. The word was God, Ioh. 10. I and the Father am one, Ioh. 4. He that

seeth the Father, seeth me: I am in the Father, and the Father in me, Col. 2. 9. For in him dwelleth all the fulnesse of the Godhead corporally. Againe, 1 John 5. We are in him that is true, even in his son Iesus Christ, that is the true God. And againe, if he were not God, no created powre had been sufficient for the worke of our redemption and satisfaction of Gods wrath. This Blasphemous opinion reigneth among the Anabaptists in Moravia: I doe not find this to be maintained by our English Anabaptists, but to be the opinion of Servetus, who was burnt at Geneva, and his followers.

Not to be saved by faith in Christ.

Error 3. What can be more contrary to the holy Scriptures than this detestable Error? Read John 3. 16. *God so loved the world that he gave his onely begotten Son, that who so beleeveth on him should not perish, but have life Everlasting.* Rom 3. 24. *We are justified freely by grace through the redemption that is in Iesus Christ,* Rom 3. 28. *We conclude that a man is justified by faith, without the works of the Law.*

By the work of Charity and affliction, the passion of Christ is a sufficient ranfome for all our sin; 1. Ioh. 1. *The blood of Christ purgeth us from all our unrighteousnesse,* Iſa. 43. 25. *I am he that bloteth out all thy transgressions, for my owne sake, and will not remember thy finnes.* Heb. 9. *He hath obtained for us eternall redemption:* Nothing here perfect, 1. Cor. 13. *Neither in his sight can any man living be justified.* Pſa. 143. 2. *Neither any troubled conscience can be pacified.* Rom. 5. 1. *Being justified by faith, we have peace with God, through our lord Iesus Christ.* And for afflictions they are either just punishments for our sins, or fatherly corrections to stirre us up to a holy life.

They reject the doctrine of originall sin, because (say they) Christ hath taken away all evill, whether it be in the inclination or concupiscence, according to that, *Behold the Lamb of God that taketh away the finnes of the world.* Also that children, whereas they doe neither good nor evill, are under grace and without sin, but to the infants of all nations and infideles may be saved; being without sin, but the contrary appeareth by the effect of sin, *The reward of sin is death,* Rom. 6. And David confesseth expressly, Pſa. 51. *Behold I was borne in iniquity and in sin did my mother conceive me:* and St. Paul calleth our inbred concupiscence, *sin dwelling in us.* And Eph. 2. *We were by nature the children of wrath.*

They deny the Sacrament of Baptisme to infants.

Error. 5.

The ground of this Error is ignorance, they not knowing what Baptisme is, pretending Faith and Repentance to be the essence of Baptisme, which Infants are not capable of, and therefore not to be baptized.

To this I answer, As faith and repentance was not the essence of circumcision, but the outward circumcising of the flesh, and the inward circumcising of the heart.

So the essence of baptisme, is not faith and repentance, but the outward washing of the water, the word annexed, and the inward washing of the spirit.

Our lord affirmeth, John the 3. *Except a man be born againe by water and the Holy Ghost, &c.* St. *Augustine* affirmeth, although sound faith be not present, yet the Sacrament of Baptisme may be sound. The Greek patriarch, writing to the german divines, affirmeth in Baptisme the matter to be water, the forme the words, *viz.* This servant of God is baptised in the name of the Father, Sonne, and holy Ghost: the instrumentall cause to be the minister.

Jeremia
parr. re-
ponf.

The *Anabaptists* attribute too much in this Sacrament to their repentance, faith, mortification, and merit, and little or nothing to Gods mercie, which is most contrary to the nature of this holy sacrament, which seales up unto us our receiving into Gods favour, and grace for his owne mercies sake without any merit of ours.

To palliate this their abominable error, they pervert divers places of holy Scripture, as Matth. 28. Mar. 10. Out of the order of words, *Goe and teach all nations, Baptizing them:* Because that teaching is set before baptizing, they would have children taught before they are baptized.

To this I answer, 1. Whereas teaching is set before baptizing, Mar. 28. Baptizing is set before teaching, Mar. 1. 4. *John did baptize in the wildernesse, and teach the baptisme of repentance:* And again, where it is said, *Repent and beleeve:* whether is faith or repentance first required?

But where finde you (say they) a litterall command in all the new Testament for the Baptisme of Infants?

To this I answer, The new Testament doth not litterally command, *Remember to keep holy the lords day*, nor to say grace before or after meales, or to pray with our families, evening, or morning, or for women to receive the Communion, and many other such like things, which are morall duties, and may be sufficiently proved by

by consequence out of the holy Scriptures. As for example, in this very Text which they alleadge against the baptisme of children, the baptisme of children is there commanded: *Go and teach all Nations, Baptizing, &c.* The meaning is, goe and teach all them that are capable of teaching, and baptise them that are capable of baptizing: to make this more plaine.

If a man should bid his servant, goe sheare all my sheep and marke them: if that servant should sheare all his sheepe, and marke them onely that he had shorne, and not marke his Lambs, because he could not sheare them, doth that servant fulfill his Masters command? No more had the Apostles done if they had not marked his Lambs as well as his sheepe; although they were ~~not~~ capable of Teaching, yet they were capable of marking or baptizing. In lawes and precepts that be generall, the numerations of singulars are not necessary; because lawes doe command the whole kind: and therefore the holy Apostles baptized whole families, in which we finde none excepted, as St. Peter baptized *Cornelius* and his family, *Acts* 10. 48. St. Paul baptized the Jaylor, and all that belonged unto him, *Acts* 16. 33. *Lydia* and her household, *Acts* 16. 15. The household of *Stephanus*, *1 Cor.* 1. 16. &c.

Againe, whereas our Lord commandeth, *Mark* 10. *Suffer little Children to come unto me, and forbid them not*; How properly can an infant come unto Christ but by Baptisme? Repent they cannot, beleeve they cannot, as the *Anabaptists* affirme: But by baptisme they may come; where the minister in Christs stead receiveth them and blesteth them; and why all this? *Of such is the Kingdome of God*, and therefore saith our Lord, *Forbid them not*.

St. Peter saith, *Acts* 22. 39. *The promise is made to you and to your children*; and therefore be baptized. To whom the promise is made, and covenant, let no man forbid baptisme, which is the seal of the Covenant.

Againe, the faith of the Parents may warrant their Infants baptisme: yea, though they have but an historicall faith, and not a justifying, if they can *credere ad baptismum*, though not *ad salutem*, this faith maketh their children capable of baptisme: many in the Apostles times were baptized, having onely an historicall faith, as *Simon Magnus*, and others.

More over these phrases, *Teach and baptize, Repent and beleeve, Beleeve and be baptized*, are meant of such as were of riper yeares and made profession of the Christian faith, or else the state of Christian Infants

phants in the Gospel, were much worse then the condition of the Israelitish Infants under the Law: which to affirme, is an horrible indignity offered unto Christ.

Last of all, most blasphemously they called baptisme of Christian mens children, the mark of the Beast, and to come from Antichrist, and especially from Pope *Innocent* the third, who lived about the year, 1213.

Learned Mr. *Calvin* affirmeth the baptisme of children to be a holy institution alwayes observed in Christs Church.

All the reformed churches use it, and it hath been the practice of the universall Church.

The Greek Church (who yearly excommunicate the Pope) to whom St. *Paul* preached, baptise their infants, as *Gregory Nazianzen* affirmeth.

And *Origen*, who lived about the year 226. about 1000. years before Pope *Innocent*, whom the *Anabaptists* would make the author of pedobaptisme.

The Russians, who received the faith from St. *Andrew* the Apostle, and account the Pope of *Rome* an Heretick, hold a necessity of baptisme: and put to death them that neglect and deride baptisme: what would they doe with these men who blaspheme it?

The *Abyssins* or *Ethiopians*, who received Christianity from Saint *Matthew* the Apostle, doe baptize their Infants: viz their male children at fourty dayes of age, and their females at eighty.

The *Armenian* Christians, to whom St. *Bartholomew* preached the faith, baptize their Infants. *Baronius* writeth, that these Christians had a thousand Bishops.

The *Iacobites*, who are a numerous sort of Christians, doe the same: yea, they mark their children with a hot iron with the signe of the cross, alluding to the words of St. *Iohn*: He shall baptize you with the holy Ghost and with fire.

The *Coptie*, or native Christians of Egypt, to whom Saint *Mark* preached, baptize their infants: these Christians have no communion with the Pope of *Rome*.

The Indians, to whom Saint *Thomas* brought the faith, do the like.

The *Matacasian* Christians in *Africa*, affirme children dying without baptisme, to be deprived of eternall beatitude.

The *Melchites*, one of the greatest sort of Christians in the Orient, as *Potenus* affirmeth, do the same.

Blasphemy.

Instit. 4.

cha. 16.

Secl. 6.

Vid. The.

harmony

of their

confessions.

Orat. 40.

upon Levit.

Hoc si quis

neglexerit

& deriserit,

moris

pena affligetur,

Relig. Moscovit. Iohn.

Fabe. 17.

Guido de

haeres.

Th. a Iesu

de conver.

omnium

gent. 1. lib. 7

pag. 506.

Th. a Iesu

ibidem.

Navig. Io-

seph. indi.

cap. 134.

Thevet.

Cof. lib.

402.

Boyer. relas

lib. pag. 5.

The *Nestorians* under the Patriark of *Musul*, who (as Cardinall *Vuriacus* affirmeth, are more numerous with the *Jacobites*, then the Christians of the Latin and Greek Church,) doe the same: These account the Pope of *Rome* a reprobate Bishop.

The *Circassians*, *Mengrellians*, *Georgians*, *Maronites*, *Cephalians*, withall the orthodox Christians in the Univerſe, baptize their Infants.

Eraſmus wondred what evil Divell entred them who forbid the baptiſme of Children uſed by the holy Catholike Church for above 1400. yeares.

Alſo the *Brittans*, to whom *Simon Zelotes* preached, have alwaies baptized their children, and have honourably eſteemed of that Sacrament adminiſtered to their children, untill ſome of theſe Hereticks fled hither out of *Germany*, where they burnt, hanged, and drowned men of that Sect, till they had ſuppreſſed them. They came into *England* about the year, 1535. and, as they could be found, we did the like to them, burning ſome, and baniſhing others: but ſince the yeare of our Lord 1640. they have crept out of their holes, liſt up their heads, challenge our Divines to publick diſputations, preach in our Churches, publiſh their blaſphemies, print their bookes, ſeducing multitudes of people.

The barbarous-cruelty of theſe Sectaries.

And moreover, to ſpeake of the cruelty of theſe Sectaries, who depriving Infants of Baptiſme, put them all out of the eſtate of grace, We read of *Herod* the Tyrant, who deſtroyed all the children in *Bethlem*, and the coaſts thereof; is not this a far more cruell ſentence, to ſet all Infants in no better ſtate then pagans and infidels, without Chriſt, *Aliens from the common-wealth of Iſrael*, as ſtrangers from the Covenant of promiſe, having no hope, and without God in the world? Can any ſober Chriſtian but thinke this to be a barbarous cruelty? It is not lawfull to ſake Childrens bread, and give it to dogs: but theſe conclude children to be no better then dogs. The Prophet *Eliſha* wept when he lookt upon *Hazael*, fore-ſeeing that he ſhould daſh the Infants of Iſrael againſt the wall: *Hazael* thought himſelf worthy to be ſo eſteemed, if ever he ſhould do any ſuch things. And certainly thus to deprive Infants of baptiſme, is a more cruell act then to daſh their bodies againſt ſtones.

Let theſe men alſo conſider how much they provoke Chriſts diſpleaſure againſt themſelves: he was greatly diſpleaſed with his Diſciples for forbidding little children to come to him: and one day they

they shall finde him much more displeased with them, who with great violence oppose the bringing of children to Christ in this holy sacrament, and with wrong, injury, and slander, prosecute the Ministers of Christ, who administer this sacrament to Infants, condemning them for Ministers of Antichrist: yea, condemning all Churches for Antichristian, who will not cast their children out of the covenant of grace. The Lord open their eyes that they may see their error, and repent of it.

To conclude, the baptisme of children is commanded in holy Scripture: the holy Apostles baptized whole families, the ancient Fathers testifie the same; the holy catholick church of God alwayes used it. Let not the Divell enter into the heart of any man to beleieve a frantick, unlearned, mechanick man, or an Angell from heaven that teacheth a contrary Doctrine: What greater mischief can the Devill and his Imps do, then to make a schisme in the Church, and rob Almighty God of all his Lambs, and cut off so many millions of souls from the communion of the church.

And also when our pious parents brought us to Christ, and dedicated us to God the Father, Sonne, and holy Ghost: let us take heed that we doe not renounce that holy Covenant, as Witches doe when they compact with the Devill: remember our Lords words, *How can you escape the damnation of Hell?*

They baptize them that have already been baptized.

Error. 6.

They doe that which the Scripture never commandeth, Eph. 4. *Ans.* St. Paul calleth it, *One baptisme*, neither was rebaptization ever received in the true Church of God; yea the Church taught that they that were baptized by such Hereticks as erred not in the Doctrine concerning the Trinity, were not to be re-baptized: Also the imperiall Law punished them with Capitall punishment who submitted themselves to a second Baptisme.

They dreame of Monarchy, in which the godly shall reigne alone, and destroy the ungodly, which is false; for Christs Kingdome in this world is spiritual, in which troubled consciences shall be victors, and receive solid consolation against sin, the Divell, and all manner of temptations. Our Lord himselfe saith, *My Kingdome is not of this world*. John 18. Likewise saith St. Paul, *The weapons of our war are not carnall, but mighty in operation*. 2. Cor. 10. Our Lord telleth us that the separation between the godly and the ungodly shall not be untill the last day, Luke 18. Again, *That the same of man*

Error. 7.

comming shall hardly find faith upon earth, Luke 17. In that night there shall be two in a bed, the one received, the other, refused. And Mar. 15. That the Angels shall separate the godly from the ungodly, and the tares to remaine with the wheat untill the harvest. This monarchy St. Peter confuteth in his second Epistle, 2.9. Saying, the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust against the day of judgement to be punished. Therefore they are not to raigne alone here, the ungodly being killed. And although the Prophets seemed some times to speak of a corporall Kingdome, yet they expound themselves, shewing that they spake of his spirituall Kingdome. To reigne with Christ a 1000. yeares before the ending of the world was the old error of the *Chilists*, condemned above a 1000. yeares ago by the Church of God.

Error 8. They allow men free will. So that we may doe those things which God commanded, & omit those things which God hath forbidden; otherwise (say they) God gave his Law in vaine: neither would he punish delinquents if he had not given them the power of free will.

Ans. It is answered, it is impossible that in our corrupt nature we should keep the Law, because it doth require a whole and absolute obedience in all things inward and outward; of all the heart, all our soul, and all our might. And the sense of the flesh (as St. Paul testifieth) is enmity to God. Also the naturall man doth not understand the things that are of the Spirit, 1 Cor. 2. Also Iohn 3. Man cannot take to himself any thing except it be given him from above. So, Eph. 2. The unregenerate man is said to be dead.

Error 9. They separate themselves from all other Churches, accounting themselves only pure and holy; and for this cause some of them will not say this Petition of the Lords prayer, (forgive us our trespasses) saying, they are pure and without sinne.

Ans. To this I answer with St. John, 1 Epist. 1. 8. If we say we have no sinne, we deceive our selves, and the truth is not in us; if we confesse our sins, he is faithful to forgive us our sins, and to cleanse us from all our unrighteousness: If we say we have not sinned, we make him a liar, and his word is not in us. To conclude, the *Anabaptists* that say they have no sin, are of the Devill the father of lyes, going about to make God a liar, who is truth it selfe.

Error 10. [The Office of the Ministry to be of no great efficacy with them.] They doe not onely contemn the office of the Ministry, but also the holy Scripture. As *Muncer* would speak scoffingly of it, Bible, Bible, Bible,

Bable, Bable: they depend too much upon peculiar Revelations.

The sincere preaching the word of God in the publick congregations by the ministers of the Word lawfully called, profiteth much. *Mal. 2. The lips of the Priest shall preserve wisdom, they shall require the Law from his mouth. Ezech. 44. The Priest shall teach my people the differences betweene the holy and the prophane, and cause them to discerne between the uncleane & clean. Rom. 1. 16. The preaching of the Word is the power of God to salvation to every one that beleeves. For this cause* *Rom 10.* Christ taught in the Synagogues. Every one among them taketh upon him to preach as a Minister; John Becold, a Taylor of Leyden. The Apostle teacheth us *Heb. 5. That no man take this calling upon him, except he be called of God. Rom. 10. How shall they preach, except they be sent?* And this standeth with good reason, for every true minister standeth in Gods roome, being the Lords Embassador to deliver his will. Who dareth take upon him to be the Lords Embassador, except he be sent? *I have not sent them* (saith the Lord) *and yet they run and prophesie lyes in my name:* Piety and Justice are the two Bases or Pillars that beare up human Society: and whereas the Devill goeth about in these his Imps to overthrow the dignity of the Ministry and of the Magistrate, what doth he else but endeavour to bring the whole world to Ruine and Confusion.

3. The consutation of their Errors not tolerable in a
Common wealth.

THAT it is unlawfull for a Christian man to be a Magistrate, or to be subject to a Magistrate. And why? They object that subjection came in with sin; but Christ hath taken away sin, and therefore no subjection. To this I answer; subjection is two fold, servile, or civil: servile is the vassalage of a slave, which was not before the fall; civile for the common good was before: the former a curse, the latter a blessing; Eve was subject to Adam before either of them sinned. 2. They object that every beleever is now in the Kingdome of heaven; Christ alone must reigne. *Answ.* There is a spirituall Kingdome, standing in grace, peace, and joy, in which there is no distinction of persons. There is also a civil Government, which cannot subsist without distinctions and order; there must be Masters and Servants; subjects and governours; and necessity requireth it: it is the bond of the Common-wealth. There is a Regiment in the host of Heaven; there is a regiment in the body, the members move by the direction of the head: there is a regiment in every Family; the ser-

Error 1.

Resp.

Resp. Object.

vants acknowledge the Matter, and the Children their Parents. Among the irratiōnall creatures the Bees have their King, the Cranes their Leader, and the droves follow the principall beast. St. Paul calleth Magistracy a *Divine Ordinance*. All Gods Ordinances are good and lawfull: in the 82 *Psalm*, Princes are called Gods, because they are in Gods place. The *Anabaptists* themselves, who despised Government, finding the necessity of it in *Munster*, so that they could not subsist without Government, chose themselves a King with inferiour Officers under him.

Error. 2. That it is not Lawfull for a Magistrate to punish, because revenge is forbidden Christian men.

In this they erre, not distinguishing between revenge and punishment, which is from the Magistrate by reason of the execution of the Law grounded vpon Gods Law, a Lawfull punishment appointed by God. *The Magistrate* (saith St. Paul) *is the Minister of God, appointed for thy good*; either for our naturall good, preserving our lives, which bloody men would soone ruinate, who feare not so much hell as the halter; For our civill good, preserving goods and possession; For our morall good, in rewarding vertue, and punishing vice, he beareth not the sword in vaine; For our spirituall good, by coactive power enforcing men to the duties of godlynesse. In that notorious Apostacy of *Israel*, when so many execrable enormities were committed, *When Micah had a house of Gods, the Levite wanted maintenance, when his concubine was ravished to death, the spirit still prefixeth, at that time there was no King in Israel*. We are beholding to Government for Order, Peace, and Religion: for Order, where no King is every man will be his owne King: for peace, he that will be his owne King will be another mans tyrant: for Religion, every *Micah* will have a house of Gods without Government.

Jud. 17.
18. 19.
chapters.

To conclude, Adulterers, Murderers, Traytors, Witches, Burners of houses may be put to death by the Magistrate, to whom the sword is given, and they are not killed, but such in suffering, doe receive a just guerdon for their offences.

That a Christian man may not take an oath, because Christ saith *Error. 3.* *Thou shalt not sweare at all*, which is repeated, *James 5.* And that it is enough to say, *Yes, yes, and nay, nay.*

Answer. Christ doth not forbid an oath before a Magistrate, as it is a testimony of truth: he reproveth the Pharisees, who taught men that they should sweare, not onely by the name of God, as God had command-

commanded, but also by heaven, by the earth, by their heads, &c. This vicious kind of swearing he forbiddeth, onely because these things cannot be witnesses of the things averred, nor punish lying: Neither doe the wordes following, *Let your communication be yea, yea, and nay, nay,* take away a lawfull oath, but admonish the godly of the goodnesse of truth, and the hatred of lyes. That a Godly man may lawfully take an oath, appeareth by these reasons following: 1. From the authority of holy Scripture, *By the name of God thou shalt swear,* Deut. 6.4. The reason is set downe, *Heb. 6. Because the Lord is greater, and that an oath is the end of all controversies:* so Psalme 15. *He that sweareth to his neighbour and deceiveth him not.* 2. From the example of Christ and holy men in the old and new Testament. *Genes. 24. 26. 3.* From the worship of God: for an oath is part of Gods worship, being a calling upon God to be a witnesse of the truth, and an avenger of the lie.

Nor by oath promise any fidelity, or bind himselfe to any Prince or Magistrate whatsoever.

THIS opinion openeth a gap to all Treasons, Rebellions, and Truce-breakings whatsoever: If it be not lawfull for a Christian man to bind himselfe by an oath, then it is unlawfull for a Christian man to keepe such an Oath: *Isaac* made a covenant with *Abimelech* King of *Gerar*, to doe one another no hurt, which being sealed up with an oath, could not be violated without sinning. The Prophet *Ezekiel* calleth the Oath of obedience (which *Zedechiah* King of *Israel* made to the King of *Babel*) the oath of God: although the said King was a Tyrant and an usurper, without any lawfull succession from *David*; yet he confirmeth it by the mouth of the Prophet, *Eze. 17. 18. As I live, I will surely bring upon Zedechiah mine oath that he hath despised; and my covenant which he hath broken, upon his owne head.*

Again, you may see how great a tie an Oath is, and how severely Almighty God doth punish the violation thereof in the story of the *Gibeonites*, *Iosh. 9.* *Ioshuah* and the Princes having made a league with them (being beguiled by them, pretending that they came from a far Country) the Congregation murmuring against the Princes, were answered by them after this manner, *Wee have sworne to them by the Lord God of Israel, now therefore we may not touch them, lest wrath bee upon us, because of the oath which we swore unto them.* About 400. yeares after, *Saul* in his zeale to the children of *Israel*, slew the *Gibeonites*; for which cause, 2 *Sam. 21.* the Lord plagued the whole land, sending a famine upon them for three yeares, declaring himselfe, that
it

it was sent because *Saul* had slaine the *Gibeonites*; who hanged up seven of *Saul's* sons given them by *David*, and then God was intreated for the Land.

4. *Confutation of Errors not tolerable in Families.*

Error 1. **T**hat a Christian cannot with a good Conscience have any thing proper, but all things common.

Answer. This community they ground upon the example of the Apostles in the Acts. *Ans.* An example maketh no Law: neither was this universal. *Peter* saith to *Ananias*, Acts 5. 4. *Whilst it remained, was it not thine owne?* Again 2 Cor. 9. *Every man as he purposeth in his heart, so let him give.* The property of goods is confirmed in the seventh commandment. Again, 1 Tim 6. The Apostle *chargeth rich men not to be proud, but bountifull, not to forsake their goods, but to use them well, by giving almes.* Again, Prov. 5. 16. *Let thy fountain be dispersed abroad, and rivers of waters in the streets: let them only be thine owne and not strangers with thee.* Out of which we may gather, that every man hath a property in his own.

That if their Wives be not of their Religion, they may put them away.

Error 2. **T**his is against the definition of marriage, which is a lawfull copulation of a man and a woman, not prohibited by the degrees of consanguinity or affinity. The marriage of an Infidell before God is in it self no sin.

Answer
Quidam
impuri ne-
bulones

persuaserunt iuxta Pauli vaticinium, 2 Tim. 3. Stultis mulierculis, ut relictis propriis maritis ipsos sequerentur, Bulling. advers. Anabap. lib. 1. fol. 8.

The Apostle perswadeth the beleever not to put away his unbelieving wife, 1 Cor. 7.

Joseph in *Ægypt* married the daughter of an Heathen Priest, and *Moses* took the daughter of *Jethro*, who was not of the Circumcision. Marriage is a lawfull copulation of a man and a woman, not to be dissolved during life, but for adultery.

That it is lawfull to have many wives.

Error 3. To this I may oppose the words of Saint Paul, 1 Cor. 7. 2. *To avoid fornication, let every man have his owne wife, and every woman her own husband.* Heb. 13. *Whoremongers and adulterers God will judge.* Exod. 20. 14. *Thou shalt not commit adultery.* Malac. 2. 15. *Did he not make one?*

4. The

4. *The Orthodox Doctrine of the Church of England,
contrary to these detestable errors, taken out of the
thirty nine Articles.*

HAVING handled much poyson, I think it fit to give the Reader to preserve him from infection, some Methridate out of the *Pannarium*, or Medicinable boxe of our mother the Church, viz. Out of the Articles of Doctrine agreed upon for avoiding of diversity of opinions, and establishing of consent touching true Religion: To which Articles every Minister refusing to subscribe, should *ipso facto* be deprived, and all his promotions to be void, as if he were naturally dead. *Read the statute.*

Ann. 13.
Reg. Eliz.
Article 2.

1. *That Christ took flesh from the Virgin Mary.*

The Sonne which is the word of the Father, begotten from the everlasting Father, the very eternall God, of one substance with the Father, took mans nature in the wombe of the blessed Virgin of her substance; So that two whole and perfect Natures, (that is to say) the God-head and the Man-hood, were joynted together in one person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile us to his Father, and to be a sacrifice not only for originall guilt, but also for the actuall finnes of men.

2. *That Christ was God.*

Article 1.

There is but one living and true God everlasting, without body, parts or passions, of infinite power, wisdom and goodnesse, the maker and preserver of all things both visible and invisible; and in the Unity of this God-head are three persons of one substance, power, and eternity, the Father, Sonne, and holy Ghost.

3. *Of our Justification by Faith.*

Artic. 11.

We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our owne works or deservings: wherefore that we are justified by faith onely, is a most wholesome Doctrine, and very full of comfort.

4. *For good works.*

Artic. 12.

Which are the fruits of Faith, and follow after justification, al-

F

beit

beit they cannot put away our sins, and endure the severity of God's judgements, yet they are pleasing and acceptable to God in Christ, and so spring out necessarily of a true and lively Faith, inasmuch as by them a lively faith may be evidently knowne, as a tree is discerned by the fruit.

Article
19.

5. *Of Originall sinne.*

Originall sin standeth not in the following of *Adam*, but it is the fault and corruption of the nature of every man that naturally is ingendred of the off-spring of *Adam*, whereby man is very far gone from Originall righteousness, and is of one nature inclined to evil, so that the flesh lusteth after the spirit, and therefore in every person borne into this world, it deserveth Gods wrath and damnation, and this infection in nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in greek *φύσις σαρκός*, which some doe expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the Law of God.

And although there is no condemnation to them that beleeve; and are baptized: yet the Apostle doth confesse that concupiscence and lust hath of it selfe the nature of sin.

Article
27.

Of the Baptisme of Infants.

Baptisme is not only a sign of profession and mark of difference whereby Christian men are discerned from other that be not Christened, but also it is a signe of regeneration, or new birth, whereby (as by an instrument) they that receive Baptisme rightly, are grafted into the Church: the promises of the forgiveness of sin, and of our adoption to be the sons of God, by the holy Ghost are visibly signed and sealed.

Faith is confirmed, and grace increased by vertue of prayer unto God. The Baptisme of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

Article
10.

7. *Of Free will.*

The condition of man after the fall of *Adam*, is such, that he cannot turne and prepare himselfe by his owne naturall strength, and good works, to Faith and calling upon God. Wherefore we have no power to doe good works pleasing and acceptable to God, without

without the grace of God by Christ preventing us, that we may have a good will, and working with us when we have that good will.

8. *Of being without sinne.*

Christ alone is without sin; *If we say we have no sin, we deceive our selves, and the truth is not in us.* Article 15.

9. *Of the Civill Magistrate.*

Article 37.

We give unto the Kings most Excellent Majesty that prerogative which we see to be given to all godly Princes in holy Scriptures by God himselfe, that is, that they should rule all estates and degrees committed to their charge by God, whether they be Ecclesiasticall or Temporall, and restraîne with the Sword the stubborn and evill doers.

The Lawes of the Realme may punish Christian men with death for heynous and grievous offences.

It is lawfull for Christian men at the commandement of the Magistrate, to weare weapons and serve in the wars.

10. *Christian mens goods are not common.*

Article 38.

The riches and goods of Christian men are not common, as touching the right, title, and possession of the same, as the *Anabaptists* doe falsely boast.

11 *A Christian mans Oath.*

Article 39.

As we confesse that vaine and rash swearing is forbidden Christian men by our Lord Jesus Christ and *James* his Apostle: so we judge that Christian Religion doth not prohibite, but that a man may sweare when the Magistrate requireth, in a cause of Faith and Charity, so it be done according to the Prophets teaching, in judgement, justice, and truth.

Of the severall sorts of Anabaptists.

IT befell the *Anabaptists*, as other Hereticks, to wit, having once forsaken the truth, there is no end of their Errors. As the Spirit increased, so many things were altered, and new things received by the brethren as Oracles from heaven.

Histor.
David
Georgi
fol. 17.

First, they brake asunder into foure Sects, and David George tooke upon him to reconcile them: who being possessed with the Devill, prefer'd himselfe most blasphemously before Christ himselfe; daily they were divided more and more.

There are fourteen severall sorts of *Anabaptists*, according to their severall sorts of Errors or Authors, set downe by *Alstedius* in his *Indice Theologia Polemica*, Pag 565. viz.

Muncerians.
Apostolicks.
Separatists.
Catharists.
Silentes.
Enthusiasts.
Liberi.

Adamites.
Hutites.
Augustinians.
Beucheldians.
Melchiorites.
Georgians.
Mennonists.

Whose severall Errors I purpose to touch.

1.
Muncer-
ians.

Muncerians, so called of *Muncer* before named, who raising a sedition of Boores in *Germany*, was defeated, taken and beheaded about the yeare of our Lord God, 1525. He preached that all goods must be common, and all men free, and of equall dignity. That God had commanded him to destroy all the ungodly, and to purge the Church:

Sleid.com.
lib. 5.

2.
Aposto-
licks.

Apostolicks, a kind of *Anabaptists*, because they would be like the Apostles, they wandred up and downe the Countreys without staves, shooes, money, or bags, preaching up and downe their celestially vocation to the Ministry of the word; they washed one anothers feet, and leaving houses, wives, and trades, they were so burthensome to the brethren, that at last they were excommunicated as idle drones. They dissolved the bands of mariage when they listed, putting their wives away as oft as they pleased.

3.
Separa-
tists.

Separatists, a kind of *Anabaptists*, so called, because they pretended to be separated from the world. They condemned fine cloaths. To them that laughed they would cry: *Woe be to you that laugh, for hereafter you shall mourne.* They did look sadly, and fetcht deep sighs; they avoided mariage meetings, feasts, musick, and condemned bearing of armes, and covenants.

4.
Catha-
rists.

Catharists, who deny children Baptisme, affirming that they have no Originall sinne, and pretending themselves to be pure and with-

out

our sinne. These will not say the Petition in the Lords Prayer, *forgive us our Trespases.*

Silentes, who despise all human constitutions, and dispatch their businesse with great silence, they answered all questions of Religion with much silence. 5
Silentes.
6

Enthusiasts, who pretend that they have the gift of Prophecie by dreames, to which they give much credit. They would lye in trances like men having the falling sicknesse, and then would declare strange things which God had revealed to them, viz. That Anabaptisme was holy, that Pedobaptisme came from the Devil, and that *Zwinglius* was in hell, &c. Enthusiasts.

Liberi, a sort of *Anabaptists*, who understand the liberty we have in Christ Carnally: and being freed from Christ, they thinke themselves freed from paying any rent, tribute, or tiths, and take unto themselves liberty to commit all uncleannesse whatsoever. 7
Liberi.

Adamites, a kind of *Anabaptists*, who think cloths to be cursed, and given to man for a punishment of sin, whereas they thinke themselves innocent and without sin. 8
Adamites.

Hutites, who boast themselves to be the only children of God, and heires of heaven, so called of *John Hura*; this *John Hura* dyed in prison. These *Anabaptists* deny the deity of Christ. 9
Hutites.

Augustinians, who affirme the entrance into Paradise to have been shut up untill *Augustine* the *Bohemian* opened it for himselfe and those that were of his Sect. 10
Augustinians.

Beucheldians, a kind of *Anabaptists*, so called of *John Beuchelcomius*; these affirme Polygamie to be permitted in the Gospell, and that it is a holy thing to have many wives. 11
Beucheldians.

Melchiorists, are *Anabaptists*, so called of *Melchior Hofman*, who was their prophet at *Strasborough*, whom they doe expect to come at the day of judgment with *Elias*. They also affirme the blessed Virgin *Mary* not to be the Mother of our Lord, but to be as a conduit through which Christ passed, so that he took nothing from her, neither was borne of her. This *Hofman* was so wicked as to say, *Maledicta sit caro Maria.* 12
Melchiorists.

Georgians, certaine *Anabaptists*, followers of *David George*, who was Father of the *Familists*, boasted that he was a great Prophet, the Sonne of God, greater then Christ: and he should rise three yeares after his death, and restore the Kingdome of *Israel*. 13
Georgians.

Menonists, so called of *Menon a Frisian*, by whose name the *Anabaptists* were generally called, as if all other their denominations had been lost and buried. 14
Menonists.

Hist. Anabapt. pag. 53.

15. Pueris similes.

These fourtene are named by *Alstedius*: Mr. *Bullinger* in his first booke against Anabaptists, nameth others; as some of them under pretence of childish innocency, plaid many odde pranks: one having kept his excrements in store many dayes, powred them out in the street, and turned himselfe naked into them, saying, *unlesse wee be made like little children, we cannot enter into the Kingdome of heaven*. Others for the same reason would ride upon sticks and Hobby-horses (like children) in great companies, and women would men naked with them, and then in pure innocency they lay together, and so in the end it proved childrens play indeed.

Servetians, a blasphemous kind of Anabaptists, so called of *Servetus* a Spaniard, whose Heresies are set downe by *Prateolus*, *Bullinger*, and others; he called the baptisme of Children an horrible abomination: he would not have them baptized before they were thirty yeares old. This *Servetus* denied the Deity of Christ, and was burnt for his blasphemous opinions, October 27. in the yeare of your Lord 1553. at Geneva.

Libertines, who make God the Author of sin, and deny the resurrection of the body: against these Mr. *Calvin* hath written a Treatise: *Bullinger* telleth us of divers sorts of Anabaptists called *Liberti*. vid. sup.

Denkians, a sort of Anabaptists, of which *Denkins* was chiefe, who taught that the Devill and wicked men should be saved. This *Denkins* was converted by *Oecolampadius*, Minister of *Basill*.

Semper Orantes, who would alwaies pray, and neglect all other duties.

Deo relictis, Anabaptists that relying only upon God, refuse all meanes that God hath appointed.

Monasterienses, or Magnificent Anabaptists, so called because of their bravery under their King *John*, who added many things unto the hodgepodge of their errors; as the having many wives; which he pretended to receive from the heavenly Father; and it was no burthen for a man to have never so many in *Munster*, they being provided for out of the common stock. They put away barren women, and women past children as good for nothing, and committed them to Curators to keepe; whereas they had many wives, yet it was accounted a great offence for one wife to looke (*disorto vulu*) but awry upon her sister wife, yea, accounted a capitall crime.

Yea, at this day they have a new crotchete come into their heads, that all that have not been plunged nor dipt under water, are not truly

truly baptized, and these also they re-baptize: And this errour ariseth from ignorance of the Greeke word, *Baptize*, which signifieth no more then washing or ablution, as *Hesychius*, *Stephanus*, *Scapula*, *Budens*, great Masters of the Greeke tongue, make good by many instances and allegations out of many Aushors.

In holy Scripture it is used generally to wash, *Luke* 11. 38. The Pharisees wondred that he had not first washed, *Isaiah* So *Heb.* 9. 10. *Diaphesis baptismi*, *Mark.* 7. 3. *Except they wash oft they eat not.*

And both are allowed by our Church: and sprinkling hath beene rather used among us, by reason of the coldnesse of our climate, and the tenderesse of our Infants.

They will tell us that Christ was baptized in the River, and the Eunuch in the River.

True it is, for then they had no Churches, nor Fonts, which now are to be used; but in what River was *Cornelius* and his family, or the *Jailor* and his family plunged in?

Againe, if the spirituall grace be sufficiently expressed by a little water sprinkled, as by ducking in a River: then dipping is not necessary; as a little bread in the Sacrament of the Lords Supper is of as much efficacie as a whole loafe. The Apostle telleth us, *Heb.* 9. 12. of sprinkling them that were uncleane.

St. *Cyprian* telleth us, true Baptisme to be as well by sprinkling as by dipping.

It is impossible (saith Mr. *Bullinger*) to set downe all the differences and contrary opinions of the *Anabaptists*; with all their pernicious Sects and factions; and true it is, that almost every one of them hath some peculiar toy or signment in their heads, upon which they are divided, and oft excommunicate one another.

6. Of their manner of re-baptizing, and other Rites.

They flock in great multitudes to their *Jordans*, and both Sexes enter into the River, and are dipt after their manner with a kind of spell, containing the heads of their erroneous Tenents, and their ingaging themselves in their schismaticall Covenants and combination of separation.

In the Thames and Rivers, the Baptizer, and the party baptized, goe both into the Rivers, and the parties to be baptized are dipped or plunged under water. They receive the holy Communion most unreverently, sitting with their hats upon their heads.

For their Marriages, they marry not in their Congregations, but

The Abyssins baptize not in Fonts as we do, but in the Church-porch, but with a pot full of water; *Aquares of the Ethiopians. c. 5. Cyp. Epist. 76. ad Mag. 1.*

Manner of Rebaptizing.

Manner of receiving the Communion. Of their

Marriages.

in

in private after this manner: *Barbara* (saith the Bridegroom) *wilt thou have me, the brother of the Lord, a man newly regenerate of water and the holy Ghost? are you of that Church whereof I am a member?* She answereth, I am rebaptized (God be praised) and will co-habite with no man but with a brother of the same faith: to whom the Bridegroom replyeth, give me thy hand, and give me a kisse, and I take thee to wife, both for our faith approved in baptisme, and because my spirit is exceeding enamoured of thee: the Bride saying the same words, the marriage is consummated.

Spiritual marriages.

For their spirituall marriage, which is their promiscuous uncleanness,

Bulling.
adver. Anabap. lib. 2. fol. 42.
Page 36
de Cat. error.

Bulling.
adver. Anabap. pag. 4.
Commun-
nity of
women

They affirme those women sin grievously that lye with their husbands that are not rebaptized, because they are gentiles; but it to be no sin at all for them to lye with any man that hath been re-baptized, because the heavenly Father hath so commanded.

Gastius reporteth, that a certain Maid of modest behaviour, who had dwelt with her Master honestly many yeares, being seduced by the *Anabaptists*, lived among them, and after a month returned to see her old Master, who saluted her merrily after this manner: why dost thou suffer thy selfe to be seduced by those impure knaves? a woman having once lost her honesty, what hath she left her? The Wench answered, they told me, that the heavenly Father commanded it, and therefore I was most obedient in all things to all men, and denied no man the duty of spirituall marriage that did require it: Her Master answered, sic upon thee bold whore, that dost not onely glory in thy great sin, but also accountest thy abominable wickednes to be pleasing to God! Thus they deceive the poore people, they perswade simple women, under pretence of Gods commandement, that they cannot be saved, except they prostitute their bodies to their brethren, and play the harlots.

Eusling.
adver. Anabap. lib. 2. fol. 37.

Quidam impuri nebulones

persuade bant leuibus mulierculis non posse ipsas saluari nisi pudicitiam s. am prostituerent, ab ute bantur autem non ab s. que blasphemia verbo Domini, &c.

For this community of women they had diuers reasons worthy of registering.

That Christians must renounce for Christs sake those things that they love best, and are most deare unto them, and therefore women must renounce their beloved honesty.

That for Christs sake we must undergoe all manner of infamy.

That Publicans and Harlots shall enter into heaven before the Pharisees, and therefore common women before honest Matrons.

Againe

Again, as we are all one spirit, so we must be all one body; again, one faith, one charity.

For their manner of * Ordination of their Ministers.

*Ordination.

The *Anabaptists* are all preachers, every man at his pleasure taketh upon him to be the Lords Embassador: as *John Becold* the Taylor of *Leyden*; *John Matthias*; the Baker of *Harlem*; and hence have our Coblers, Shooe-makers, and Ostlers, &c. learnt to take upon them this divine calling, of which the Holy Ghost speaketh, *No man taketh this calling upon him, except he be sent of God.*

For their Learning they have none at all, all bookes they burnt in *Munster* but the bible; many of them can scarcely read: yea *Gastius* Learning affirmeth that many of their preachers never saw a Bible.

For their places of assembling, they doe not meet in Churches; Places of their going thither (say they) is like the going of the heathen to meeting. their Idoll Temples, but rather in woods and secret places, and this rather in the night then in the day, darknesse being fittest for their devotions. In *Munster* they burnt the Church of St. *Maurice*, and made store-houses of others.

For their manner of preaching, they please the common people well in preaching community of goods, every man to be alike, exemption from paying of rent, tribute, and tithes; putting downe of Magistrates; and commonly they raile as if they were mad against the Reformed Preachers that go about to detect their errors, and teach them obedience.

They affirme *Luther* to be worfe then the Pope, and hate the Protestant Preachers more then the Popish Priests.

For miracles they can doe none, except it be a miracle (saith *Gastius*) to make halfe-witted men starke mad, or to make full Armories soon empty. One of their Prophets pretended to doe a great miracle, viz. in the night time he caused to be put a great number of fishes into a foule puddle, where the people used to wash Horses, and in the morning he called the people together and Prophefied: Thus saith the Lord, cast nets into this puddle, and you shall get good fish, (a thing incredible, for never was fish seen there,) but at his command, his Disciples cast a net and inclosed multitudes of fishes, so that the net brake. Thus this prophane Rascall (saith my Author) would imitate the miracle of Christ, and God in his anger gave efficacy of error to that false miracle, by which he deceived many.

7. *How Christian Princes have suppressed these Sectaries, and especially how they have been punished in England.*

AS you have heard of their detestable and blasphemous Errors; so I purpose to speake a word or two of the severe punishments inflicted upon those wicked Sectaries.

Gast. 230.

Gastius de
Anabapt.
exord. lib.

1. Decretum
senatus

Tigurinus
mergere e-

um qui
merferit

baptismo

cum qui

prius emer-

ferat. Gast.

p. 178. lib.

1. Vno die
multi ob

Catabap-

tismum sub-

mersi sunt.

Howes

Chr. pag

576.

Howes

579.

Howes

679.

Anabaptismo continued in *Germany* in its vigour not much above tenne years, they were destroyed and suppressed by the Christian Princes and Magistrates; at *Frankhus* there were slaine about 5000 of them, and 300 executed with *Muncer*; at *Norimberg* also a great number was slaine; at *Zurick* they drowned them that were re-baptised; at *Vienna* they did the like; at *Passaw* many were burnt and drowned; in the Low Countries at *Amsterdam*, *Leyden*, *Harlem*, and in all other places else, they were severely punished. *Pontanus* writeth of the destruction of 150000. persons.

The Christian Princes and Magistrates never left burning, drowning, and destroying them, till their remainder was contemptible: a remnant of them came into *England* in two ships, where they have lyen lurking. They came hither about the year 1535. In the year 1538 we read of them in our Chronicles, viz. upon the 24 day of *Novem.* in the said year, four *Dutch Anabaptists* bare Faggots at *Pauls Crosse*; and again of the burning of two *Dutch Anabaptists* in *Smithfield* the 27 day of *November*.

Again of two *Dutch Anabaptists* burnt in the high way beyond *Southwark*, Leading to *Newington*, Anno 1539. Again, upon Easter day, 1575. of a Congregation of *Dutch Anabaptists* discovered in a house, without the Barrs at *Algate*, of whome 27 were taken of them, foure recanted at *Pauls Crosse*, the 25 day of *May*, in forme following.

Whereas *I.T.R.H.* being seduced by the Divell, the spirit of Error, and by false Teachers, have fallen into most damnable and detestable errors, namely,

1. That Christ took not flesh of the substance of the Virgin *Mary*.
2. That the Infants of the faithfull ought not to be baptized.
3. That a Christian man may not be a Magistrate, or beare the sword or office of Authority.
4. That it is not Lawfull for a Christian man to take an Oath.

Now by the grace of God, and through conference with good and learned Ministers of Christs Church, I understand the same to be

be most damnable and detestable Heresies, and doe ask God before his Church mercy for my said former errors, and doe forsake, recant, and renounce them, and I abjure them from the bottome of my heart, protesting that I certainly beleieve,

1. That Christ tooke flesh of the substance of the Virgin *Mary*.
2. That the Infants of the faithfull ought to be baptized.
3. That a Christian man may be a Magistrate, beare the sword and office of Authority.
4. That it is lawfull for a Christian man to take an Oath.

And further I confesse, that the whole Doctrine established and published in the Church of *England*, and also that is received in the *Dutch Church* in *London* is found true, and according to Gods Word, whereunto in all things I submit my selfe, and will be most gladly a member of the said *Dutch Church*, from henceforth utterly abandoning and forsaking all and every *Anabaptistickall* errors. *Anno* 1575 in the 17 yeare of *Queen Elizabeth* of blessed memory, one man and ten women, *Dutch Anabaptists*, were in the consistory of *Pauls* condemned to be burnt in *Smithfield*; but after great paines taken with them, onely one woman was converted, and the other were banished the Land.

The 22. of *July* in the same yeare, two *Dutch-men, Anabaptists*, were burnt in *Smithfield*, who dyed in great horror, crying and roaring: this was the entertainment that these Sectaries had in times past.

In the year 1561, a proclamation was set forth by *Queen Elizabeth*, whereby she commanded the *Anabaptists*, & such like Hereticks which had flocked to the Coast-towns of *England*, from the parts beyond the Seas, under colour of shunning of persecution, and had spread the poyson of their Sects in *England*, to depart the Realme within twenty dayes, whether they were Naturall borne people of the Land, or forraigners, upon paine of imprisonment and losse of goods.

Camden
in the life
of *Queen*
Eliz. p. 35

8 Of the audacious boldnesse of these Sectaries at this time.

BEfore you have heard of the condition of these Hereticks in times past: but with grieve of heart I speake it, Now they lift up their heads, they write books and publish them in defence of their detestable opinions, of which I have seene some: the one by one *Edward Barber*, and two other by *A. R.* *Anno* 1642. A fourth

G 2

by

by one *Lamb*, with others, and this without any controll that I can heare of. Yea, they challenge our Divines openly to defend their Tenets by disputation, and to satisfie the people. Dr. *Fearly* gave them a meeting in *Southwarke*, where foure of their Disputants appeared on their side, besides a great number of the vulgar : of which meeting the Doctor hath given the world an account. Would to God our religious Patriots assembled in Parliament would at length take care (as they have done of the Romish Emiffaries) to suppress these, that the name of God be not blasphemed: that they may not infect the simple people with their abominable Errours. Was not all *Israel* plagued for the execrable things taken by *Achan*? who can tell whether the plagues of God that are upon us are for not punishing these detestable Sectaries and others? Alas our poore Church is oppressed, and who layeth hand to helpe? The plague of Heresie is among us, and we have no power to keep the sick from the whole.

The Wolves that were wont to lie in the woods, are come into our Sheep-fold, and roare in the holy Congregations. *Oh thou Shepheard of Israel, why hast thou broken downe the hedge of this thy Vineyard which thy right hand hath planted? The Boare out of the Wood, and the wild beast out of the field doe devoure. Oh remember not against us our former iniquities, let thy tender mercies prevent us, for we are brought very low.*

The Confession of Faith of those Churches which
are commonly called *Anabaptists*, Printed at
London in the yeare of our Lord
God, 1644.

Subscribed in the Names of Seven Churches in *London*.

<i>William Kiffen.</i>	<i>Tho. Skippard.</i>	<i>Thomas Kilcop.</i>
<i>Thomas Patience.</i>	<i>Thomas Munday.</i>	<i>Paul Hobson.</i>
<i>John Spilsbery.</i>	<i>Thomas Gunne.</i>	<i>Thomas Gore.</i>
<i>George Tipping.</i>	<i>John Mabbat.</i>	<i>Ioseph Phelps.</i>
<i>Sam. Richardson.</i>	<i>John VVebbe.</i>	<i>Edward Heath.</i>

Set downe in 52. Articles.

In

In which Articles you shall finde some Rats-bane covered with a great deal of Honey.

1. **I**N the 38. Article, that the due maintenance of the Officers, (*viz.* the Ministers) should be free, &c. their meaning being, that their maintenance should depend upon the voluntary contribution of their people: this their opinion is most impious and sacrilegious, and directly repugnant to Gods Law.

2. In the 39. they affirm Baptism to be an Ordinance of the new Testament, given by Christ to be dispensed onely upon persons professing faith, or that are Disciples, or taught, who upon a profession of faith ought to be baptized.

By this Article most cruelly they exclude all Infants baptism from the Sacrament of entrance into the Church, being the onely outward meanes of their salvation.

3. In the 40. they making dipping necessary, which Christ never commanded.

4. In the 41. the persons designed by Christ, say they, to dispense this Ordinance: a preaching Disciple, it being tyed to no particular Church officer nor person.

5. In the 42. Article, that such to whom God hath given gifts may preach. When *Muncer*, a seditious *Anabaptist*, began first to preach; *Luther* advised the Senate of *Mulhus*, to demand of him what calling he had: and if he should avouch God to be his Author, then they should require him to prove his extraordinary calling by some evident signe. For whensoever it pleaseth God to change the ordinary course, and to call any man to any office extraordinarily, he declareth that his good will and pleasure by some evident signe: If the *Anabaptist* calling be ordinary, let them prove it by Scripture; if extraordinary, let them prove it by Miracles.

HERE I might adde the summe of a Treatise of Master *Johnsons*, (who stileth himself Pastour of the exiled English Church at *Amsterdam*:) written against two errors of the *Anabaptists*, maintained by them at this day. The one concerning the baptism of children, the other concerning the Anabaptisme of elder people: what specious shewes soever they make, saith he, perverting the Scriptures; filling their mouths with falsehood and blasphemy, abusing

Vid. his Epist.

1. the people of God, reproching and challenging all such as stand against their Errors and Hærefies, *Goliath* like defying *Israel*: yet (saith my Author) their opinions are such as pervert the Gospel of Jesus Christ; bereave the Church of the grace and favours of God, to young and old, &c.

First, for his grounds and reasons for the baptism of children, he alledged seven.

1. Reason, 1. Because it is the Commandement of God to give the signe and scale of his Covenant of Grace to his people and their seed, in their infancy, throughout their generations. Which ordinance of the Lord hath never been repealed, but abideth stablished upon a certain and perpetuall ground, which is, his promise and Covenant of grace made with the faithfull and their seed for ever.

Acts 2. 38. & 3. 25. & 16. 31. 15. 8, 9. 10. *Gal.* 3. 8. 29. *Esa.* 54. 10. *Luke* 20 37, 38. *Heb.* 11. 13. 16. & 13. *Luke* 1. 54, 55. 7. 2. &c. *Rom.* 4. 11. 16, 17. & 8. 20. *Rev.* 14 6.

2. 2. Because Christ hath confirmed the same, when he sent forth his Apostles, and appointed them to make all the Nations Disciples, and to baptize them in the Name of the Father, the Son, and the Holy Ghost. For to make *Gentiles* Disciples, is by the Gospel to bring them unto the Covenant of God, made with *Abraham* the Father of many Nations, for salvation, through the Name of our Lord Jesus Christ. Which being a Covenant everlasting, and including the faithfull and their seed, Baptism (which did now succeed and seal it, in stead of Circumcision) was therefore by this appointment of Christ, to be administred unto all that should be brought and comprehended under that Covenant of Grace: and consequently, both to such as were of years, comming to the faith of Christ, and to their children, being yet Infants. Otherwise the Gentiles should not with the *Jewes* be made co-heirs, and of the same body, and joynt partakers of the Promise of God in Christ, as the Scripture teacheth.

Esa. 42. 6, 7. & 49. 6. *Acts* 3. 46, 47. *John* 10. 16. 1 *Cor.* 1. 9. 13. & 12, 13. *Eph.* 2. 11. 21. & 3. 9.

3. 3. Because it was the Apostles practise at the publishing of the Gospel through the World, to baptize both the house-holders themselves that believed, and their households also: Like as *Abraham* himselfe first believed, and then was circumcised, and all his Family with him: and as the strangers of the Gentiles which received

ved the faith of the Jewes, was circumcised likewise, with all the I Cor. 1.
Males that were his. 16.

6. & 7. 26, 27. & 21. 4. Exo. 12. 48, 49. *House implyeth children therein.* Gen. 30. 30. & 45.
18, 19. 46. 5, 6, 7. Num. 3. 15, &c. Psal. 115. 12, 13, 14. 1 Tim. 5. 8.

4. Because Children of believers are holy, and are *Abrahams seed* 4.
and Heirs by promise of the Kingdome of Heaven. And who can *The children of be-*
then withhold the baptism of water from them to whom God vouch- *lievers are*
safeth the Baptism of his Spirit, and the blessing of *Abraham* to an *holy.*
inheritance everlasting. I Cor. 7.

Rom. 11. 16. A&T. 3. 25. Gal 3. 29. Efs. 46. 3, 4. Psalm 22. 10. 30. & 71. 6. & 115. 12,
13, 14. 15. Luke 1. 41. 44. Acts 10. 47. 14.

5. Because baptism is the Lords signe of his washing away of our 5.
sins, receiving of us into the Church, and incorporating of us into *Signe of*
Christ for salvation by his death and resurrection. Wherefore the *washing*
children of believers are partakers, as well as they which be of *away of*
years; and therefore can no more be deprived of baptism, then of *sinne.*
remission of sins, entrance into the Church, ingrafting into Christ Rom. 6.
and salvation by his meanes. 3. & 5.
14, 15.
Zac. 13.

1. Cor. 1. 13. 16. & 2. 13. A&T. 4. 12. 16. 30, 31, 32, 33, 34.

6. Because there is one baptism, as there is one body, and one Me-
diator, and confirmer of our Covenant of grace to the faithfull, *One Bap-*
and their seed in all ages, so as therefore one and the same baptism *tism.*
pertaineth to the children of the faithfull, together with the Parents Eph. 4, 5.
themselves, as they are also one and the same body with them, ha- 6.
ving one and the same Mediator and ratifier of Gods Covenant of I Cor. 12,
grace unto them, even Jesus Christ the head and Saviour of his 13. & 10.
Church, which is the body, the fullnesse of him that filleth all in all 1, 2.
things. Exod. 12.
37.

20, 21. Gen. 7. 1. Gal. 8. 27, 28, 29. 1 Tim. 25. John 16. 16. Acts 2. 38, 39. Psalm.
100. 3. 5. 1 Pet. 3.

7. Because else the grace of God to his people is now since Christs 7.
comming in the flesh lessened and straightned more then before : *Gods grace*
which to affirm, is highly to derogate from the grace of God, the *not lessened*
fullnesse of Christ and his Gospell, the comfort of Christians *since Christs*
and contrary to that which is written, *Col. 2. 8, --- 12. Rom. 4. 11. 25.*
& 11, 11. --- 36. & 15. 4. Gen. 7. 1. 1 Pet. 18. 22. *comming.*
2. That

¹Cor. 1. 2. *That Baptisme received in the Apostolicall Churches of Christians as in Rome, and the like, is not to be renounced, and a new to be repeated againe.*

^{17. & 10.}
^{14. Luke}
^{19. 9. Efa.}
^{49. 6. A&S}
^{15. 11. 31} 1. Because there is no precept nor example for, and therefore not from Heaven.

^{16. 15. 33}
^{& 16. 6. 7} 2. Because there is one baptisme as one circumcision: as in the Apostasy of *Israel* Circumcision was not repeated again, they returning. In like manner baptisme being once received in the Apostolicall Churches of Christians is not to be repeated.

^{22. 23:}
^{Gal. 1. 6:}
^{9. Mat. 21}
^{25. & 28.} 3. Because the covenant of Gods grace in Christ is an Everlasting Covenant.

^{18. 19. 10.}
^{Eph. 4. 5.}
^{Gen. 17:}
^{10. 11. 12.}
^{13. Gen.}
^{17. 7.} 4. Because Christ dyed for sin once, and being raised from the dead dieth no more; and we are buried with him by baptisme into his death, to be grafted with him in the similitude of his resurrection: wherefore all that are once baptized into his name, ought still to retaine it, and not to repeat it any more.

^{29.}
^{Rom. 6. 8.}
^{9. 10. 11.}
^{A&S 13:}
^{34.}
^{Rom. 11. 7.}
^{& 6. 3: 4:} 5. Because the Church of *Rome* was espoused to Christ in the Covenant of grace by the Gospell of Salvation, having baptisme and the rest of Christs Ordinances in the Apostles dayes, and have ever since retained it, with other grounds of Christian Religion, notwithstanding all her adulteries and apostasies whereinto she is fallen.

^{Rev. 17.}
^{Rev. 18. 4}
^{Hol. 2. 2.}
^{& 4: 15.} 6. Because God hath his people in the *Romish Babylon*: and when he calleth them out from thence, doth not enioyne them to leave whatsoever is there had, but requireth of them to have no communion with their sins. Now baptisme is not of her adulteries, but of Christs Ordinances.

^{Deut. 5.}
^{32: Luke}
^{16. 19.} 7. Because else men might by the same reason also not retaine the articles of faith; the learning of Scripture, or the translations thereof; and also be perswaded to dissolve such Marriages which have been had by their Ministry, with other as strange consequences; which to admit were unlawfull.

Now howsoever the *Brownists* comply with the *Anabaptists* in many things, as you shall see afterwards; yet in these points Mr. *Johnson*, and some other of them, disagree from them, counting these their opinions abominable.

A Letter of Master Philpot to a Friend of his, Prisoner the same time in Newgate, wherein is debated and discussed the matter or question of Infants to be baptized.

A pious
& learned
Letter
of Mr.
Philpots
in the
book of
Martyrs,
Voll. 3. p.
606. Co-
lum. 2.

THE God of all light and understanding lighten your heart with all true knowledge of his word, and make you perfect unto the day of our Lord Jesus Christ; whereunto you are now called, through the mighty operation of his holy Spirit, Amen.

I received yesternight from you (deare brother Saint, and fellow-prisoner for the truth of Christs Gospell) a Letter, wherein you gently require my judgment concerning the baptisme of Infants, which is the effect thereof. And before I doe shew what I have learned out of Gods word, and of his true and infallible Church touching the same, I thinke it not out of the matter first to declare what vision I had the same night whiles musing on your Letter I fell asleep, knowing that God doth not without cause reveale to his people who have their minds fixed on him, speciall and spirituall revelations to their comfort, as a tast of their joy and kingdome to come, which flesh and blood cannot comprehend.

Being in the midst of my sweet rest, it seemed me to see a great beautifull City all of the colour of azure, and white, foure-square in a marvellous beautifull composition in the midst of the skye, the sight whereof so inwardly comforted mee, that I am not able to expresse the consolation I had thereof, yea the remembrance thereof causeth as yet my heart to leap for joy: and as Charity is no churle, but would others to be partakers of his delight, so me thought I called to others (I cannot tell whom) and whiles they came, and we together beheld the same, by and by to my great grief it vaded away.

A vision
revealed
to Mr.
Philpot
upon a
Letter to
be answered.

This dreame I thinke not to have come of the illusion of the senses, because it brought with it so much spirituall joy, and I take it to be of the working of Gods Spirit for the contentation of your request, as he wrought in *Peter* to satisfie *Cornelius*. Therefore I interpret this beautifull City to be the glorious Church of Christ; and the appearance of it in the skie, signifieth the heavenly state thereof, whose conversation is in heaven, and that according to the primitive Church which is now in heaven, men ought to measure and judge the Church of Christ now in earth; for as the Prophet

The vision
expound-
ed.

The Pri-
mitives
example
for us to
follow.

H

David

Psalm 67. David saith; *The foundations thereof be in the holy hills, and glorious things be spoken of the City of God.* And the marvellous quadrature of the same, I take to signifie the universall agreement in the same, and that all the Church here Militant ought to consent to the Primitive Church throughout the four parts of the world, as the Prophet affirmeth, saying; *God maketh us to dwell after one manner, in one house.* And that I conceived so wonderfull joy at the contemplation thereof, I understand the unspeakable joy they have that be at unity with Christs primitive Church: For there is joy in the holy Ghost, and peace, which passeth all understanding, as it is written in the Psalmes: *As of joyfull persons is the dwelling of all them that be in thee.* And that I called others to the fruition of this vision, and to behold this wonderfull City, I construe it by the will of God this Vision to have come upon me musing on your Letter, to the end, that under this figure, I might have occasion to move you with many others, to behold the Primitive Church in all your opinions concerning faith, and to conforme your selfe in all points to the same, which is the pillar and stablishment of truth, and teacheth the true use of the Sacraments, and having with a greater fulnesse then we have now, the first fruits of the holy Ghost, did declare the true interpretation of the Scriptures according to all verity, even as our Saviour promised to send them another comforter, *which should teach them all truth.*

And since all truth was taught and revealed to the Primitive Church, which is our mother, let us all that be obedient children of God, submit our selves to the judgement of the Church, for the better understanding of the Articles of our faith, and of the doubtfull sentences of the Scripture. Let us not go about to shew in us, by following any private mans interpretation upon the Word, another spirit then they of the Primitive Church had, lest we deceive our selves. For there is but one faith, and one spirit, which is ~~not~~ contrary to himselfe, neither otherwise now teacheth us then he did them. Therefore let us believe as they have taught us of the Scriptures, and be at peace with them, according as the true Catholicke Church is at this day: and the God of peace assuredly will be with us, & deliver us out of all our worldly troubles and miseries, and make us partakers of their joy and blisse, through our obedience to faith with them.

Job 8:

Therefore God commandeth us in *Job*, to aske of the elder generations, and to search diligently the memory of the Fathers. For
we

For we are but yesterdaies children, and be ignorant, and our daies are like a shadow, and they shall teach thee (saith the Lord) and Prov. 6. speak to thee, and shall utter words from their hearts. And by *Solomon* we are commanded, not to reject the direction of our Mother. The Lord grant you to direct your steps in all things after her, and to abhor contention with her. For as Saint Paul writeth; *If any man be contentious, neither we, neither the Church of God hath any such custome.* 1 Cor. 11.

Hitherto I have shewed you (good brother S.) my judgement generall of that you stand in doubt and dissent from others, to the which I wish you as mine own heart to be conformable, and then doubtlesse you cannot erre, but boldly may be glad in your troubles, and triumph at the hour of your death, that you shall dye in the Church of God a faithfull Martyr, and receive the Cowne of eternall glory. And thus much have I written upon the occasion of a Vision before God unfeigned. But that you may not think that I go about to satisfie you with uncertain Visions onely, and not on Gods Word, I will take the ground of your Letter, and specially Proof by testimonies and Scriptures. answer to the same by the Scriptures, and by infallible reasons deduced out of the same, and prove the baptism of Infants to be lawfull, commendable, and necessary, whereof you seem to stand in doubt.

Indeed if you looke upon the Papistical Synagogue onely, Baptisme of Infants of old antiquity in the Church. which hath corrupted Gods word by false Interpretations, and hath perverted the true use of Christs Sacraments, you might seeme to have good handfast of your opinion against the Baptism of Infants. But forasmuch as it is of more Antiquity, & hath its beginning from Gods Word, and from the use of the Primitive Church, it must not in respect of the abuse in the Popish Church be neglected, or thought not expedient to be used in *Christs Church.* Every thing abused in the Popes Church is not to be rejected, but the antiquity thereof to be searched and reduced again to the same. *Auxentius*, one of the *Arian* Sect, with his adherents, was one of the first that denyed the baptism of children, and next after him *Pelagius* the Heretick, and some others that were in Saint *Bernards* time, as doth appeare by his writings, and in our daies the *Anabaptists*, an inordinate kind of men stirred up by the Devill, to the destruction of the Gospel. But the Catholick truth delivered unto us by the Scriptures, plainly determineth, that all such are to be baptized, as whom God acknowledgeth for his people, and voucheth them worthy of sanctification or remission of their sinnes. Therefore since that Infants be in the number or scroll of Gods people, and be partakers of the

The people of God is to be judged by his free promises and not by their confession.

Gen. 17.

Matth. 9.

Matth.

10.

Matth.

19.

Matth.

18.

promise by their purification in Christ, it must needs follow thereby that they ought to be baptized as well as those that can profess their faith. For we judge the people of God as well by the free and liberall promise of God, as by the Confession of Faith. For to whomsoever God promiseth himself to be their God; and whom he acknowledgeth for his, those no man without great impiety may exclude from the number of the faithfull. But God promiseth that he will not onely be the God of such as doe profess him, but also of Infants; promising them his grace and remission of sinnes, as in appeareth by the words of the Covenant made unto Abraham; *I will set my Covenant between thee and me (saith the Lord) and between thy seed after thee in their generations, with an everlasting Covenant, to be thy God, and the God of thy seed after thee.* To the which Covenant circumcision was added to be a signe of sanctification as well in children as in men; and no man may think that this promise is abrogated with Circumcision and other ceremoniall laws. For Christ came to fulfill the promises, and not to dissolve them. Therefore in the Gospel he saith of Infants, that is, of such as yet beleeveth not; *Let the little ones come unto me, and forbid them not, for of such is the Kingdome of Heaven.* Again, *it is not the will of your Father which is in Heaven, that any of these little ones doe perish.* Also, *He that receiveth one such little Child in my Name, receiveth me. Take heede therefore that ye despise not one of these Babes; for I tell you their Angels do continually see in Heaven my Fathers Face.* And what may be said more plainer then this? It is not the will of the Heavenly Father, that the Infants should perish; whereby we may gather that he receiveth them freely unto grace, although as yet they confesse not their faith. Since then that the word of the promise which is contained in Baptism, pertaineth as well to children as to men, why should the signe of the Promise, which is baptism in water be withdrawn from children, when Christ himself commandeth them to be received of us, and promiseth the reward of a Prophet to those that receive such a little Infant, as he for an example did put before his Disciples.

Matth.

28.

Arguments proving the baptism of children to be of God, and that the Apostles baptized children, Acts 12.

Now will I prove with manifest Arguments, that children ought to be baptized, and that the Apostles of Christ did baptize children. The Lord commanded his Apostles to baptize all Nations; therefore also children ought to be baptized, for they are comprehended under this Word, *All Nations.*

Children to be of God, and that the Apostles baptized children, Acts 12.

Far-

Further, whom God doth account among the faithfull, they are faithfull: For it was said to Peter, *That thing which God hath purified, thou shalt not say to be common or unclean*: But God doth repute children among the faithfull: Ergo, they be faithfull; except we had rather to resist God, and seeme stronger and wiser then he.

The Gospel is more then baptism, for Paul said, *The Lord sent me to preach the Gospel, but not to baptize*: not that he denyed absolutely that he was sent to baptize, but that he preferred Doctrine before Baptism, for the Lord commanded both to the Apostles: but children be received by the doctrine of the Gospel of God, and not refused: therefore what person being of reason, may deny them baptism, which is a thing lesser then the Gospel? for in the Sacraments be two things to be considered, the thing signified, and the thing signified is greater then the sign: and from the thing signified in baptism children are not excluded, who therefore may deny them the sign, which is baptism in water?

Saint Peter could not deny them to be baptized in water, to whom he saw the holy Ghost given, which is the certain signe of Gods people: For he saith in the Acts, *May any body forbid them to be baptized in water, who have received the holy Ghost as well as wee?* Therefore Saint Peter denyed not baptism to Infants, for he knew certainly both by the Doctrine of Christ, and by the Covenant which is everlasting, that the Kingdome of Heaven pertained to Infants.

None be received into the Kingdome of Heaven, but such as God loveth, and which are endued with the Spirit: for who so hath not the Spirit of God, he is none of his. But Infants be beloved of God, and therefore want not the Spirit of God; wherefore if they have the Spirit of God as well as men, if they be numbred among the people of God as well as we that be of age, who (I pray you) may well withstand children to be baptized with water in the Name of the Lord?

The Apostles in times past being yet not sufficiently instructed, did murmur against those which brought their children unto the Lord, but the Lord rebuked them, and said; *Let the babes come unto me*. Why then do not these rebellious Anabaptists obey the commandement of the Lord? For what do they now adaise else that bring their children to baptism, then that they did in times past which brought their children to the Lord; and our Lord received, them

1 Cor. 1.
Another
argument.

In Sacra-
ments two
things to
be conside-
red.

Acts 10.
Another
reason.

Another
reason.
Rom. 8.

Another
reason.
Matth.
10.

them: and putting his hands on them, blessed them, and both by words, and by gentle behaviour towards them, declared manifestly that children be the people of God, and entirely beloved of God. But some will say, why then did not Christ baptize them? because it is written, Jesus himselfe baptized not, but his Disciples.

Objection:

Moreover, Circumcision in the old Law was ministred to infants; therefore Baptisme ought to be ministred in the new Law to Children. For Baptisme is come in the stead of Circumcision, as St. Paul witnesseth, saying to the Colossians, *By Christ ye are Circumcised with a Circumcision which is without hands, when you put off the body of sin in the flesh by the Circumcision of Christ, being buried with him through Baptisme.* Behold Paul calleth Baptisme the Circumcision of a Christian man, which is done without hands, not that water may be ministred without hands, but that with hands no man any longer ought to be Circumcised, albeit the mystery of Circumcision doe still remaine in faithfull people.

Another
reason.
Colos. 2:

To this I may adde, that the servants of God were alwayes ready to minister the Sacraments to them for whom they were instituted. As for an example, we may behold *Joshua*, who most diligently procured the people of *Israel* to be Circumcised before they entred into the land of promise; but since the Apostles were the Preachers of the Word, and the very faithfull servants of Jesus Christ, who may hereafter doubt that they baptized Infants, since baptisme is in the place of Circumcision.

Another
reason.
Josh. 5:

Item, the Apostles did temperate all their doings to the shadows & figures of the old Testament: therefore it is certaine that they did temperate Baptisme accordingly to Circumcision, and baptized children because they were under the figure of baptisme; for the People of *Israel* passed through the red Sea, and the bottom of the water of Jordan, with their children. And although the children be not alwayes expressed, neither the women in the holy Scriptures, yet they are comprehended and understood in the same.

Another
reason.

Another
reason.

Also the Scripture evidently telleth us, that the Apostles baptized whole families or households, but the children be comprehended in a family or household, as the chiefest and dearest part thereof; therefore we may conclude, that the Apostles did baptize Infants or children, and not onely men of lawfull age. And that the house or household is taken for man, woman, and child, is manifest in the 17. of Gen. and also in that *Joseph* doth call *Jacob* with all his house, to come out of the land of *Canaan* into *Egypt*.

Finally

Finally, I can declare out of ancient Writers, that the Baptisme of Infants hath continued from the Apostles time unto ours, neither that it was instituted by any Councils, neither of the Pope, nor of other men, but commended from the Scriptures by the Apostles themselves. *Origen* upon the declaration of *St. Pauls* Epistle to the *Romans*, expounding the sixth Chapter, saith, That the Church of Christ received the Baptisme of Infants from the very Apostles. *Saint Hierome* maketh mention of the baptisme of infants in the third book against the *Pelagians*, and in his Epistle to *Leta*. *St. Augustine* reciteth for this purpose a place out of *John Bishop of Constantinople*, in his first book against *Julian* chap. 2. and he againe writing to *St. Hierom*, Epistle 28. saith, That *Saint Cyprian* not making any new decree, but firmly observing the faith of the Church, judged with his fellow Bishops, that as soone as one was borne, he might be lawfully baptized. The place of *Cyprian* is to be seen in his Epistle to *Fidus*.

ments of
example
& of an-
tiquity.
Origen
who was
200 years
after
Christ St.
Austin and
St. Hie-
rome 400.
years af-
ter Christ.
Verba Jo-
hannes
Constant
Heb. 11.

Heb. 11.
 διὰ τούτου καὶ τὰ παλαιὰ βαστάζομεν καὶ τὰ ἀμειψόμεθα ἐκ ἑχθρῶν Cyroian 250. after Christ.

Also St. *Augustine* in writing against the *Donatists* in the fourth Aug. con-
book, chap. 23. & 24. saith, That the baptisme of Infants was not tra Dona-
derived from the authority of man, neither of counsels, but from tist.Cyrl.
the Tradition and Doctrine of the Apostles.

Cyrril upon *Leonticus*, chapter the eighth, approveth the baptisme of children; and condemneth the iteration of baptisme. These authorities of men I doe alledge, not to tye the baptisme of children unto the testimonies of men, but to shew how mens testimonies doe agree with Gods Word, and that the verity of antiquity is on our side, and that the Anabaptists have nothing but lyes for them, and new imaginations, which feign the baptisme of children to be the Popes commandement.

After this will I answere to the summe of your arguments for the contrary. The first which Includeth all the rest, is, it is written, *Goe ye into all the world, and preach the glad tidings to all creatures. He that beleeveth and is baptized, shall be saved: but he that beleeveth not shall be damned.* &c.

To this I answer, ~~that~~ nothing is added to Gods Word by
baptisme of children, as you pretend, but that is done which the same
word doth require, for that children are accounted of Christ in the
Gospell among the number of such as beleeve, as it appeareth by
these words; *He that offendeth one of these little babes that beleeve in* Mat. 18.
me, it were better for him to have a millstone tyed about his neck, & to
be

Righte-
ousnesse &
acceptati-
on is only
by imputa-
tion &
meere
grace.

be cast into the bottom of the Sea. Where plainly Christ calleth such as be not able to confesse their faith, beleevers; because of his meere grace he reputeth them for beleevers. And this is no wonder so to be taken, since God imputeth faith for righteousness to men that be of riper age: for both in men and children, righteousness, acceptation, or sanctification is of meere grace and by imputation, that the glory of Gods grace might be praised.

And that the children of faithfull parents are sanctified, and among such as doe beleeve, is apparent in 1 Cor. 7. And whereas you doe gather by the order of the words in the said commandment of Christ, that children ought to be taught before they be baptized, and to this end you alledge many places out of the *Acts*, proving that such as confessed their faith first, were baptized after: I answer that if the order of words might weigh any thing in this cause, we have the Scriptures that maketh as well for us. For in St. *Mark* we read that *John* did baptize in the Desert, preaching the baptisme of repentance. In the which place we see baptizing goe before, and preaching to follow after.

And also I will declare this place of *Matthew* exactly considered, to make for the use of Baptisme in children; for Saint *Matthew* hath it written in this wise; *All power is given me (saith the Lord) in heaven and in earth;* therefore going forth, *μαθηται*, that is, *Disciple ye*, (as I may expresse the signification of the word, that is, make, or gather to me Disciples of all nations. And following, he declareth the way how they should gather to him Disciples out of all nations, *Baptizing them and Teaching*; by baptizing and teaching ye shall procure a Church to me. And both these aptly and briefly severally he setteth forth, saying, *Baptizing them in the name of the Father and of the sonne and the holy Ghost, teaching them to observe all things whatsoever I have commanded you.* Now then baptisme goeth before Doctrine.

The place
of *Matth.*
28. (He
that be-
leeveeth &
is baptiz-
ed) opened.

But hereby I doe not gather, that the Gentiles which never heard any thing before of God, and of the sonne of God, and of the holy Ghost, ought to be baptized, neither would they permit themselves to be baptized before they knew to what end. But this I have declared, to shew you upon how feeble foundation the Anabaptists be grounded. And plainly it is not true which they imagine of this Text, that the Lord did only command such to be baptized whom the Apostles had first of all taught. Neither here verily is signified who only be to be baptized, but he speaketh of such as be of perfect age, and of the first

first foundations of faith, and of the Church to be planted among the Gentiles, which were as yet rude and ignorant of Religion.

Such as be of age may heare, beleewe, and confesse that which is preached and taught; but so cannot Infants; therefore we may justly collect, that he speaketh here nothing of Infants or Children. But for all this they be not to be excluded from Baptisme.

It is a generall rule; *he that doth not labour must not eat.* But who is so barbarous that might think hereby, that children should be furnished.

The Lord sent his Apostles at the beginning of the setting up his true Religion unto all Nations, unto such as were both ignorant of God, and were out of the Covenant of God; and truly such persons it behoved not first to be baptized, and afterwards taught; but first to be taught, and after baptized. If at this day we should goe to the *Turks* to convert them to the faith of Christ, verily first we ought to teach them, and afterward baptize such as would yeeld to be the servants of Christ. Likewise the Lord himselfe in times past did, when first he renewed the covenant with *Abraham*; and ordained Circumcision to be a seale of the Covenant after that *Abraham* was circumcised. But he, when he perceived the Infants also to pertaine to the Covenant; and that Circumcision was the sealing up of the covenant, did not only circumcise *Ismael* his sonne that was thirteene yeeres of age; but all other infants that were borne in his house, among whom we reckon *Isaack*.

Even so faithfull people which were converted from heathen Idolatry by the preaching of the Gospell, and confessing the faith, were baptized; when they understood their Children to be counted among the people of God, and that baptisme was the token of the people of God, they procured also their children to be baptized. Therefore as it is written, *Abraham circumcised all the male Children of his house.* Semblably we read in the acts and writings of the Apostles, that after the Master of the house was turned to the faith, all the whole house was baptized. And as concerning those which of old time were compelled to confesse their faith before they received baptisme, which were called *Catechumens*, they were such as with our fore-fathers came from the Gentiles into the Church, who being yet rude of faith, they did instruct in the principles of their believe, and afterwards they did baptize them; but the same ancient Fathers notwithstanding did baptize the children of faithfull men, as I have already partly declared.

In the first converting of Infants, beleeving ought to goe before baptizing, but where faith is received, Gods grace and Sacraments goe not by age, but as well be children of the faithfull received as the Fathers.

Why children of christians parents be received to Baptisme.
Catechumenis is as much to say, as young Novices & beginners in Christs faith.

And because you doe require a hasty answer of your Letter of one that is but a dull writer, I am here inforced to cease particularly to goe through your Letter in answering thereto, knowing that I have fully answered every part thereof, in that I have already written, although not in such order as it had been meet, and as I purposed. But forasmuch as I understand that you will be no contentious man, neither in this matter, neither in any other, contrary to the judgements of Christs Primitive Church, which is the body and fulnesse of Christ, I desire you in the intire Love of him, or rather Christ desireth you by me (that your joy may be perfect, where-to you are now called) to submit your judgement to that Church, and to be at peace and unity with the same; that the coat of Christ which ought to be without seame, but now alas most miserably is torne in peeces by many dangerous Sects and damnable opinions, may appeare by you in no part to have been rent, neither that any giddy head in these dog dayes, might take an ensample by you to dissent from Christs true Church: I beseech thee dear brother in the Gospell, follow the steps of the faith of the glorious Martyrs in the Primitive Church, and of such as at this day follow the same; decline from them neither to the right hand nor to the left. Then shall death, be it never so bitter, be more sweete then this life; then shall Christ with all the heavenly Hierusalem triumphantly embrace your spirit with unspeakable gladnesse and exaltation, who in this earth was content to joyne your spirit with their spirits, according as it is commanded by the word, that the spirit of the prophets should be subject to the Prophets. One thing aske with *David* ere you depart, and require the same, that you may dwell with a full accord in his house, for there is glory and worship; and so with *Simeon* in the Temple embracing Christ, depart in peace: to the which peace Christ bring both you and me, and all our loving brethren that love God in the unity of faith, by such wayes as shall please him, to his glory. Let the bitter passion of Christ which he suffered for your sake and the horrible torments which the godly Martyrs of Christ have endured before us, and also the inestimable reward of your life to come, which is hidden yet a little while from you with Christ, strengthen, comfort, and encourage you, to the end of that glorious race which you are in. Amen.

*Your Yokefellow in Captivity for the verity of Christs Gospell;
to live and dye with you in the unity of faith,*

JOHN PHILPOT.

In

Concerning the party to whom this Letter was written, note that he was converted, and afterward dyed in the same faith as this letter did perswade him.

1. Cor. 14.

In describing of the *Brownists* I purpose
to set downe

1. Their Originall, and why called *Brownists*.
2. Called also Separatists; and why.
3. Their agreement with the *Donatists*.
4. Their agreement with the *Anabaptists*.
5. Great innovators.
6. Some of their Errors set downe by Mr. White.
7. They are bitter *Railers*.
8. Magnifie their owne *Self*.
9. Criminate the *Dutch* and *French Churches*.
10. They pretend *Scripture*.
11. Blame our congregations for *prophanesse*.
12. The *prophanesse*, *impiety*, *dissention*, and *lawdness* of their owne *Self*.
13. Their equivocating and palliating their owne wickedness.
14. Blame the *Conversation* of our *Ministers*.
15. Except against our *Ministers Ordinations*.
16. Novelty of their *Ordinations*.
17. Their singing of *Psalmes*.
18. Their *propheysing*.
19. Their blaming set *prayers*.
20. Their blaspheming the *Lords Prayer*.
21. The *Tyranny* of their separation.
22. Divers sorts of *Brownists*.
23. How great a sinne *Schisme* is.
24. How they have been suppressed and punished in times past.
25. Mr. *Scots* description of a *Brownist*.

1. Their Originall.

These Sectaries are called *Brownists* from one Master *Robert Brown*, a Northamptonshire man, who was Schoole-Master of the Free-Schoole of Saint *Olaves* in South-wick. This *Brown* seducing certain people preached to them in a *Grayell* pit neare *Wington* (and by their Tenets was not the holy Catholike Church of God included at that time in the forelaide *Grayell* pit.) Also when the whimsies came first into his head, he was advised by some of his friends to confer with Master *Fox*, and he had been with him; he reported that he had been with a mad-man, who thrust him out of

his doores, telling him that he would prove a fire-brand in Gods Church.

Before his departure out of the Kingdome, he acquainted also one Mr. *Greenham*, a pious Divine with his intentions, who dissuaded him from his separation, using many reasons to stay him; among others, that what grace he had received, he had it from the Church of *England*; but finding him obstinate, he told him that for himselfe he doubted not (although he went away in his hot zeale) but that being better informed, he might return againe to his mother Church; but bad him bethinke himselfe what should become of those poore soules whom he had seduced, and was carrying away. Master *Greenhams* words proved true: for Master *Brown* returned (God giving him grace to renounce his errors) and dyed lately a member of the Church of *England*, being Parson of *Aychurch* in *Northampton-shire*; but his Sect remaineth to the great disturbance of our Church: for those errors that *Brown* recanted and vomited up, many male-contented simple men supped up and swallowed downe, poisoning themselves and others.

2. Called Separatists.

THese Sectaries are also called *Separatists*, and this name they arrogate to themselves, like the Pharisees of old; and well they may be called *Separatists*, because they separate themselves, not only from their mother Church in which they were baptized, & brought up, and fed with the pure milke of Gods Word; but also from all the reformed Churches beyond the Seas; for they carry their simple seduced people not to any of those holy Churches to be members of their Congregations; but to conventicles, for which they are teamed by a learned man *separat a factio defectorum*.

2. They may also be called *Separatists*, not onely by reason of the separation they make from the Church of *England*, and all other the reformed Churches; but also by reason of the grievous separations and divisions they make among themselves for example sake; what an evil speake of hatefull and fiery contention was raised between the brothers, the *Johnsons*, which burnt up both spirittuall and naturall love, as the one of them, being the younger, forgetting his profession and brotherly love, became a libeller, loading his brother and others with reproaches, shame, and infamy; and that in print to abide forever; as Master *Thomas Whites* in his discovery of *Brownisme* to two mid flurds only, nam. *brun* & *shiu* need bad on and bad on both

doth relate? The other separated himselfe, and broke fellowship with his brother and father, and cursed them with all the curses in Gods book: This separation was confirmed by the heavy sentence of Excommunication, by which he did give his Father and brother to the divell. The Dutch and French Ministers in Amsterdam went about to reconcile Francis Johnson and his Father, as appeareth by their Letter: *Narravit nobis Johannes Johnsonius Anglus se hominem septuagenarium ex Anglia in hanc Urbem difficili itinere venisse, ut duos filios suos, Franciscum, & Georgium dissidentes in gratiam reduceret, &c.* But their labour was in vaine; his sonne Francis persisting obstinately untill the death of his Father, sending him downe to the grave with a curse, as if it were engraving the sentence of Excommunication upon his Fathers Tomb, &c.

3. Agree with the Donatists.

THe Separatists or Brownists agree in many things with the Donatists, who confined the holy Catholick Church to a corner of Africa, as the Brownists doe confine the Church of God to their conventicles, excluding all other Christians out of the pale of the Church that are not of their Sect.

May not I say to these Brownists as Constantine the Emperor to Aesius: *Cape scalas et ascende calum solus*, take Ladders and mount heaven alone; who dreame that they have Ladders or something else to enter heaven alone? They believe not (with the Donatists) the Article of faith, viz. *That the Church of God is Catholike*, but uncharitably put all the Christians of the World into the state of damnation that are not of their Sect. Of their agreement with the Donatists, Master Gifford late Minister of the word of God at Malden hath set forth a Treatise at large, which you may peruse if you please.

4. They comply with the Anabaptists.

THe Separatists doe comply in many things with the Anabaptists, and these Maximes following they have from them. As they separate themselves from the Papists, so also from all Protestant Churches.

They affirme, that theirs is the true Church onely, and the Gospel to be no where truly preached but by them.

To receive the Communion with prophane persons is to partake of their prophaneesse.

That

That all may preach having gifts.

That in the Church there should be a parity.

They dislike Marriages in Churches, and to serve God in Churches that have been polluted by the Papists.

Whereas the *Anabaptists* forbear one petition of the Lords prayer, viz. *Forgive us our trespasses*, the *Brownists* refuse the whole Lords prayer.

Although they beare with temporall Magistrates, yet they abhor spirituall Government.

The
Brownists
are refined
Anabap-
tists.

Lastly, they like not payment of Tythes, reserved by God himselfe for the maintenance of his Ministers, paid before the Law, commanded in the Law, and allowed by Christ himselfe, *Matth. 23.* But disallowed by the *Anabaptists*.

5
Great In-
novators.

5. *They are Innovators.*

May not these *Separatists* be also called *Innovators*, by reason of the great Innovations made by them? they can abide no old things heretofore used in Gods Church. They cannot abide our Fonts, nor our Churches, (steeple houses some call them) nor our Bells, (I heare of a Sect that are called together by a Sow-gelders horne) nor our marriage, nor our administration of the Sacraments in our Churches, nor our burials, nor our prayers taken out of holy Scriptures, and commanded by Christ himselfe, as the Lords Prayer.

6
Some of
their errors.

6. *Some of their Errors set downe by Mr. White.*

They hold it lawfull for a man to live with her that is not his Wife, rather then to reveale himselfe.

2. That there are qualities in God not essentiall, and that Love in God is not of his being, but that the self same love that is in God, is also in us.

3. That it is not lawfull for the innocent parties to retaine the offender, as the wife her husband, or the husband the wife of either party that hath committed adultery; though the innocent party upon the others repentance forgiving the others sin, be desirous still to live with the other party in marriage Covenant, as before, but have excommunicated the parties innocent for so doing.

7. *Bitter*

7. Bitter raylers.

These new Sectaries are bitter railers, and especially upon their Mother the Church of England, calling her Apostate Israel, Sodome, Babylon, murdering step mother, Idolatrous, Antichristian, &c. They judge and condemn them that are better then themselves, far excellling in the gifts and graces of God; yea they condemne and slander our whole Nation, as a false Church, false Christians, a Synagogue of Satan, a people in a damnable estate, exempting none: neither the learnedst, nor the holiest, but condemn all.

They boast much of the Spirit, but by their virulent and venomous tongues, you may see what spirit is in them, viz. *That spirit that ruleth in the children of disobedience.*

Michaell the Arch-Angel durst not give the Divell such cursed language as the Brownists give their Mother, *The poyson of Aspes* is under their lips.

Barrow and Greenwood were possessed with a spirit of rayling and scoffing, tearing set prayers the smoake of the bottomlesse pit; preaching preachment, and sermocination; the Preachers delivery of the Word, the distilling and dropping downe of old parables from his mouth; the time of Preaching, disputing with the hour-glasse, the Pulpit, a prescript place like a Tub; solemn fasts, hypocriticall fasts, and a stage play wherein one plaieeth sinne, another judgement, another the Gospel, the singing of Psalmes, harmonizing of pleasant ballads; our Churches, styes, and our baptisme adulterate baptisme; the receiving the holy Sacrament of the Lords Supper a twopenny feast; the worship of God Idolatry, and us Idolaters, yea Sodomites, Canaanites, Balamites, Chamites, Cainites.

8. Magnifie their Sect.

As these Sectaries vilifie others, so they magnifie themselves, like those men of whom the Prophet speaketh, *Isa. 65. Stand Magnifie further off, I am holier then thou.* And with the Pharisee, *they thanke their owne God that they are not like other men.* Or with Simon Magus, *give out Self. that they are the great power of God.* These cry up their owne Sect to the skies. Oh Maister Bernard (saith Maister Robinson) if ever you saw the beauty of Sion, and the glory of God filling his Tabernacle, it hath been in the manifestation of divers graces of God in our Church in that heavenly harmony and comely order, wherein by the grace of God we are set and walke. Likewise heare Maister Smith. Oh Maister Bernard, if

7
Bitter rail-
ers, Pro-
phane
Schisme.
c. 11.

Mr. Bern.
Seper.
Schisme.]

8.

you

John
Smiths
parallel.
p. 17.
Prophane
schisme
p. 47.
Ibid. p. 76

you knew but the power and comfort of Gods Ordinance as we doe, &c Touching both these boasters of their popular Government, heare the censure of Master Johnson, who sheweth them to be *Korites*, a rebellious rout, pleaders for confusion, &c. Also Master Daniell Studley, Mr. Johnsons second, describeth Mr. Samuell Fuller, a Deacon of Mr. Robinsons company with his freinds, to be ignorant Idiots, waddy Nabalites, dogged Doegs, faire faced Pharisees, shamelesse Shimeites, malicious Machiavilians.

9. Criminate the Dutch and French Church.

9.
They crimi-
nate the
Dutch and
French
Churches.
Francis
Johnsons
Articles a-
gainst the
Dutch and
French
Churches.
Vid. Dr.
Halls A-
pology a-
gainst the
Brownists.
pag. 679.

IN their separations they carry not their seduced people from us to the *Dutch* or *French*, nor to any reformed Churches to have communion with them. They are as malevolent to Dutch and French Churches as to us: many crimes they doe lay upon them, as for example.

1. That their assemblies are so contrived, that the whole Church continued not together, so that the Ministers cannot together with their flock sanctifie the Lords day. The presence of the members cannot be knowne, and finally no publick action, whether excommunication or any other cannot be rightly done: can they say worse of us? the Lords day cannot be rightly observed, nor presence nor absence knowne, nor any holy action rightly performed: what can there be in their Churches but meer confusion? see what durt these *Separatists* cast upon the Church that harboureth them.

2. They baptize the seed of them that are no members of the visible Church, of whom they have no care as of members, neither admit their Parents to the Lords Supper. Is not this meere *Babylonisme*? how is the Church of *Amsterdam* separated from the world?

3. That rule and commandment of Christ, *Matth. 13. 15. If thy brother offend thee, goe and tell his fault, &c.* they neither observe nor suffer to be observed: behold what they complain of us, they finde the same in the Church of *Amsterdam*.

4. They worship God in the Idoll Temples of Antichrist, so that the Wine is marred with the vessels; is not this an abomination? yea, the *Antichristian* stones have some of them the Ornaments of the *Roman* Harlot upon them remaining.

5. Their Ministers have set maintenance.

6. Tythes, or a maintenance as All: tythes were commanded by God, and never repealed; but this they have learnt of their tutors the *Anabaptists*.

7. Their

7. Their Elders change yearly, which is not according to the Doctrine of the Apostles; what? can our Church have worse then false governors?

8. They celebrate Marriage in the Church, Is not this a soule fault? Is it not better to be married in the congregation with prayers and Gods blessing pronounced upon them by the Minister, then to be contracted privately, and entred into a booke, as men doe Horses in *Smithfield*?

9. They use a new censure of suspension which Christ hath not appointed; a great presumption, say they.

10. They receive unrepentant Excommunicants to be members of their Church, by which means they become the same body with them that are delivered over to Satan.

Thus these *Separatists* besmeare the Church at *Amsterdam*; yea, they count it a great Apostasie for one of them so much as once to heare a Sermon in any of the *Dutch* or *French* Churches.

10. Pretend Scripture.

And whereas they doe pretend Scripture for their novelties while the world standeth (saith a learned man) it cannot be shewed out of Gods sacred booke, that he hath commanded any of these following: 10
Pretend
scripture.

1. Let all decisions, excommunications, yea, and ordinations, be performed by the multitude.

2. Let every assembly have a Doctor and a Pastor distinct in charge and office.

3. Let private christians agree among themselves to set over themselves a Pastor chosen by themselves.

4. To this I may adde; where or when did our Lord take the keyes from the Church and give them to the multitude? how dare any Lay-man presume to ordaine Ministers, to binde and loose? &c.

11. They avoid our congregations as prophane.

One speciall cause of their separation they pretend to be the mixt congregations of men, holy and prophane, with whom they will not communicate, least they should be defiled. You have heard of the resemblances that have been made of Gods Church: as namely, it is compared to a field, in which are some tares as well as wheat: to a net, wherein are contained bad fish as well as good: to a fold, having in it Goates as well as sheep: yet is not the field to be

K

spoyled

spoyled because of Tares; nor the net to be broken, because of the bad fish, nor the fold to be broken because of the Goates: no, we are not to depart from any Church of Christ for any scandall given to us by the Members and professors therein, except for extreame errors of Doctrine, or ungodly practises professed in it.

12.

The prophanenesse of their Sect.

12. *The prophanenesse of their Sect.*

THis fault they finde with the Protestants of our Congregations; but how they have avoided this in their owne Conventicles, Mr. White, Mr. Johnson, Mr. Smith, and many others will tell you; whose plentifull reports of their knowne uncleannesse, smotherd mischiefs, malitious proceedings, corrupt preachings, communicating with knowne offenders, bolstering of sins, and willing connivences, as they are shamefull to relate, so they might well have stoppt their mouthes from excepting against our communion with the

Mr. White. prophane.

To use some of Mr. Whites words, *These that pretend such sincerity of Religion, do abound above others with all kinde of debates, malice, adulteries, cozenage, uncleannesse, so that (saith he) that W. C. complained that he had thought that they had been all Saints, but I see they are all Devils.* These are the assemblies to which they carry the poore souls whom they doe seduce.

Vid. prophane schisme of the Brownists. p. 27. Ibid. p. 27. & Num. 25. Feb. 1606. This Mr. White was my next neighbour Minister: Master Josiah Shute succeeded him in his parsonage.

Extracted out of a letter of Master Whites the 20. of July.

I desire God to keep all people from such a Congregation, where Adulteries, Cousenages, and Thefts are in such abundance as in the English congregation of *Amsterdam*: that I speake not of Brokerage, of whores, and other filthinesse, too too bad.

This is true, there is no Sect in *Amsterdam* (though many) in such contempt for filthy life as the English are, viz. the *Brownists*, &c.

The Author of this Letter, Master White, was sued for slander by Francis Johnson, Henry Ainsworth, Francis Blackwell, Daniel Studley, Christopher Bowman, Jane Nicolas, Judith Holder, William Barebones, and Thomas Bishop. But after Master White had brought in witnesses before the Burgomasters, who did testifie, and upon their Oaths and depositions confirme, what Master White had written, he was discharged, and had charges given him by the Magistrates.

A briefe discovery under the hand of the Secretary and seale of the City of *Amsterdam*.

1. Of some of the abominations daily practised and increased amongst the English company of the separation, remaining for the present at *Amsterdam* in *Holland*.

2. That

2. That they abound above all others, with all kinde of debate, malice, adulteries, coufengages, and such other like enormities, &c.

The testimony of the Dutch Church concerning the Brownists, when as they sent their messengers with some questions to their Eldership, they received this answer from them; that they did not acknowledge theirs to be an Ecclesiasticall assembly, or a lawfull Church.

The testimony of the Magistrates of *Amsterdam* concerning the *Brownists*, both of old, in their suite against Master *White*, and now in their late suite for their meeting house, when they sought to lay their action in the name of A Church; they were repelled by the Magistrates that are members of the Dutch Church; they would not receive complaint from them in the name of a Church, or in the name of an Elder, or a Deacon, but from private men; the Magistrates told them, that they held them not as a Church, but as a Sect.

The Testimony of the Dutch Church concerning the Brownists. Of the Magistrates of Amsterdam, Vid. proph. schism. page 21.

13. Their equivocating.

I Might here set downe their equivocating and palliating their wickednesse, as one *Geoffry Whitacres* of Master *Johnsons* congregation, being found in Bed with one *Jewish Holder*, another mans wife; for which matter he affirmed that he did it not to satisfie his lust: but to comfort *Jewish*, being sickely, and to keep her warme: as though he had sought to performe a christian duty of love, and not an action of uncleannesse.

13. Their equivocating & palliating their wickednesse. Vid. proph. schisme. page 20. Prophane schij. p. 251

Againe, when Mr. *Studley*, a chief prophet of Mr. *Johnsons* congregation, was found hidden behind a basket in *Judiths* house, had this holy pretence, that he hid himselfe to see the behaviour of G. P. who came thither after him; he being an elder would be a watchfull overseer.

Againe, M. M being in a whore-house, and creeping out at a window, the Elder D. S. excused him, alledging in his defence the example of St. *Paul*, Acts 9. 25. who was by the Disciples let downe over the wall in a basket.

Ibid p. 302

Mr. *Johnsay* sought to cleare the uncleannesse of a man found in bed with another mans wife; to diminish the sin, distinguished between lying with a woman, and in a woman.

And old Father *Browne* being reproved for beating his old wife, distinguishing, that he did not beate her as his wife, but as a curst old woman.

Also *Daniel Studley* went about to palliate his filthinesse with

He did like
Solomon,
who would
know all
secrets.
Proph.
schisme.
Page 39.

14.
Blame the
conversation
of our Mi-
nisters.

his wives daughter, ungodlily alledging the holy Scriptures.

Let it not be offensive to the good Reader to see a child to vindicate the foul aspersions cast upon his Mother, from whom he had his soules spirituall birth and breeding, by setting forth by what manner of men his mother Church is scandalized.

14. *Blame the conversation of our Ministers.*

Again, although in the visible Church the evill ever mingled with the good, and sometime the evill have chiefe Authority in administration of the Word and Sacraments; yet forasmuch as they doe not the same in their owne name, but in Christs, and doe administer by his commission and authority, we may use their Ministry both in hearing the Word of God; and receiving the Sacraments; neither is the effect of Christs Ordinance taken away by their wickednesse, nor the grace of Gods gift diminished from such as by faith rightly doe receive the Sacraments administred unto them. The Scribes and Pharisees (saith our Lord) sit in *Moses* chaire; all therefore what they bid you observe, doe you, but not after their works, for they say and doe not.

15.
Ordination
of our Mi-
nisters.

15. *Except against our Ordination.*

They except against our Ministers, because they receive their Ordination from Bishops.

To which I answer, we have our Ordination from Christ by Bishops and Clergy-men: and for this kind of Ordination by Bishops and Presbyters, we have the universall consent of the Primitive Church; by *St. Paul*, *Timothy*, and *Titus* were ordained.

And this has been the practise of all the Christian Churches of the Universe, untill the time that *Anabaptists* crept into the World.

But they will alledge, that we have been Ordained by Antichristian Bishops, and therefore they conclude every action done by our Ministers to be Antichristian.

1. To which I answer; why is not the Ordination that our forefathers had from Antichristian Bishops as effectually as the baptism that was administred by them to our forefathers? Did ever any reformed Church rebaptize them that were baptized by them? And why should our Ministers be reordained more then rebaptized?

2. Indeed our Ministers being ordained by Bishops; and that by Protestant Bishops, such as *Cranmer*, *Latimer*, and *Ridley*, who were holy Martyrs; who renounced all superstition, what exceptions can be taken against them?

Neither

Neither can they find any shelter under that noted text, neglect ^{1. Tim 4.4} not the gift that is in thee by the imposition of the hands of the Presbytery, which learned Master Calvin expounds not of the men, but of the office, following herein Hierom, Anselme, Haimo, Lyrus, referring it to the gift given him, which hath been the practice of the Church of England, and all Christian Churches in the world untill the *Anabaptists*.

To conclude, let the *Brownists* confesse our Bishops to be but christians, which they cannot deny, and the Ordination of our Ministers will be lawfull by their owne rules, for if the Ordination of their Ministers by *Plebeian* Artificers be lawfull, how much more is the Ordination of our Ministers by Bishops and learned Ministers qualified with learning and wisdom, and set apart to doe the same.

16. *Brownists Ordination.*

BUt let them shew who devised their ordination of Ministers; ^{16. Brownists Ordination.} I dare say not Christ, nor his Apostles, nor their successors.

What Church in the whole world can be produced unlesse in case of necessity, whose conspiring multitudes made them Ministers at pleasure? what rule of the Church prescribeth it? what reformed Church ever did it, or doth practise it? what example warrants it? where have the inferiours presumed to lay their hands upon their superiours? It is an old policy of the faulty to complaine first; certainly there was never Popish Legend a more errand device of man then some parts of this Ministry of theirs, so much gloried in for sincere correspondency with the first institution.

17. *For their singing.*

FOr their singing of Psalmes it is almost left among them, for in Master Johnsons assembly they had new rhymes, but in so harsh and hard a phrase, that the people knew not what they meant, so that they could not sing with understanding. ^{17. Their singing of Ps. Prop. schif. p. 10.}

2. These being in use, and the copies being kept from the people, by that meanes singing of Psalmes was kept from the people, and shut out of private houses.

3. Again, by reason of the uncouth and strange translation and meter used in them, the congregation was made a laughing stock unto strangers.

Master Daniel Stedley pleaded for the continuance of those rhymes, the congregation complaining of them: for (saith saith my

Author) he had a good veine in making rhimes, especially filthy and obscene ones, which he taught unto little children his schollers, and to Mistresse May, who used in her house to sing such songs, being more fit for a common bawd, then for a person professing the pure separation. They object against all the Churches in *Amsterdam*, that they have Organs to modulate their voices in singing. Sure I am, the *Separatists* also had need of some what, as a Bagpipe, or some what never used by Antichrist to tune them, singing in their conventicles like hogs against raine.

Here I might aske some questions, viz. why singing set Psalmes doth not confine the spirit (we being commanded to sing with the spirit) as much as saying set prayers; and why the Brethren inspired with the spirit, doe not every day sing a new song, as make a new prayer, which are set prayers to the people? and why the people may not pray together with the Minister (as it was the custome of all *Christian Churches*) as sing together? And lastly, why Lay-men doe not pray in the Church, as well as preach or prophesie in the Church? doe they not in forbidding the people to pray with their Minister, as the papists doe, in depriving the people of the Cup in the Sacrament, and that for the honour of the Priest-hood?

18. Of their Propheying.

18.
Of their
propheying.

AS the illuminated *Anabaptists* are called preachers, so the fanatic *Brownists* take upon them to be Prophets, and to preach the Word of God with all Authority publicly in their congregations: St. Paul asketh, *how can they preach except they be sent?* and this standeth with good reason, every true Preacher standeth in Gods roome, being the Lords Embassador to doe his will: Who dares doe this unsent? These come not from the schools of the Prophets, but from mechanick trades, & set them down in *Moses* chaire as Embassadors of Jesus Christ, as Heralds of the most high God. These take upon them to reveale the secrets of the Almighty, to open and shut Heaven, to save souls. But to heare these fellows discourse of the holy Trinity, of Gods eternall decree, and other deep points of Divinity, you may heare the Mad men in *Bedlam* prate as wisely as they. May not Almighty God say to these mad prophets, *what hast thou to doe to take my Word in thy mouth? &c.* Of their confused preaching, or rather prating, heare Mr. *Simpson* complain, and especially of the prophets in Mr. *Ainsworths* Church. For our manner (saith he) of meeting upon the Lords day, it is with such a confusi-

on

on and contradiction with one another; that our profession of separation, may be overthrowne by it; For example, *Thomas Chechi* in his Prophesie, witnessing against *England*, their Ministry is *Antichristian*, and being so, cannot beget true faith; and where there is no true faith, there is no true salvation; a fearfull sentence in my judgement. Againe, our beloved, *Mr. De Cluse* in his prophesie laboured to prove separation from a true Church for any Corruption, obstinately stood in this Doctrine, was by another in prophesying there shewed to be absolutely contrary to the place, *Rev. 2. 24.* which how unsoundly it was concluded by our teacher, was then observed by many; also it was since by another delivered in the way of prophesie, that even among our selves did raigne many sins; as namely, fulnesse of bread, Pride, and Idleness; fulnesse of bread, in that they were not satisfied with neither temporall nor spirituall food; pride, in that many did strive to goe beyond their calling; idleness, in that many were negligent in their callings. If these things be so, and be not redressed by the admonition of this prophesie, we must (according to *Mr. De Cluse* his Doctrine) make a new separation. How oft both the brethren except against one anothers prophesying, by which much heart burning and strife is kindled between them? These things being well considered, I pray you well to minde whether this new way of prophesying on the Lords day can be for the edification of the Church or not. For this new prophesying of the Lay people, read a Treatise newly set forth by *Guiselmus Apolenii*.

19. They will use no set formes of prayers.

19.
Blame set
prayers

They finde fault with set forme of prayers, and this also they learnt of the *Anabaptists*, who having burnt all the Bookes in *Munster*, and in the Dominions of King *John of Zion* (except the Bible) were compelled either to pray without book, which they call praying with the spirit, or not at all; moreover the *Anabaptists* were so ignorant, as *Lambertus Hortensius* reporteth, that among the numerous multitude of them there was not one found (as it was credibly reported) that could read. So they being not able to pray within booke, but all without book, they have, with the *Brownists* invented divers Arguments against set Prayers.

They pretend set prayers to be a device of Man, a muzzling of the spirit, a nurse of idleness, and a meanes to neglect the graces of God that are in them; whereas they pretend extemporary Prayers

to,

to be the worke of the spirit; whereas rather thereby they muzzle the spirit of the people, being tyed to the *ex tempore* and crude prayers of the Ministers.

Yea, the *Brownists* goe far beyond the *Anabaptists*, affirming set Prayers to be abominable in the eyes of Almighty God.

To this I answer; whatsoever God hath ordained is neither abominable nor loathsome to him; but God hath ordained set prayers, therefore they are not abominable nor loathsome.

That God hath ordained set prayers, see *Num. 6. 23, 24. Ye shall blesse the children of Israel, saying unto them; the Lord blesse thee and keep thee, the Lord make his face to shine upon thee, and be gracious to thee, the Lord lift up his countenance upon thee, and give thee peace. Againe, Deut. 26. 5. And thou shalt speake, and say before the Lord thy God, A Syrian ready to perish was my Father.*

The 90. Psalm is a prayer, even the prayer of *Moses*, and used in the Jewish Church, as we use the Lords Prayer.

All the Psalmes of *David* (except some that are Doctrinall) are Prayers, and have been, and shall be read in the Church of God, maugre all the Hereticks and Schismaticks in the world.

In the Gospell are many set prayers daily read in the Church; What, are all these abominable? All the antient Churches in the world planted by the Apostles, have set prayers; as the Greek Church to whom *St. Paul* preached, the *Indians* to whom *St. Thomas* brought the light of the Gospel; the *Ethiopians* to whom *St. Mark* brought the knowledge of Christ, the *Muscovites*, who affirme, that they received the truth from *St. Andrew*: these with all antient Churches have set Prayers: their *Lyturgies* are to be seen.

Yet all the reformed Churches, the Dutch, the French, the Danish, the Swedish, the Scottish, &c. have set prayers, onely these Sectaries will speake to God *ex tempore*.

In my *Christianography* you may see divers *Lyturgies*: as a *Lyturgy* attributed to Saint *James* first Bishop of *Jerusalem*, set forth by *Victorius Sciacicus* the *Maronite*. The Apostle *James* was commonly called *Jacobus Liturgus*, that is, *James* the service-maker, which becometh, O Lord doe not despise me defiled with the multitude of my sinns.

Againe, the service the *Muscovites* use, taken out of the commentaries of *Sigismund Liberus*.

The *Ethiopian* *Lyturgie* or Service, written by *Francis Alvares*.

The *Copts* *Lyturgy* set forth by *Kircherus*.

The

The Armenian Service, set downe by *Odoardus Barbosa*.

The Armenian Service, set downe by *Peter Bellonius*, lib. 3. cap.

12.

The Lyturgy of *Severus* sometime patriarch of *Alexandria*, written in Syriack, and translated into Latln by *Guido Frabritius*.

But to shew you a patterne of some of their new prayers: one of them cryeth out in his prayer: *O Lord thou knowest good Lord, that we never had the truth preached among us, till now, &c.* Whereas the Doctrine of the Church of *England* is Gods truth, as the learned assembly of Divines doe testifie, howsoever in our Discipline there may need reformation.

Another cryeth out in his prayer: *Good Lord, good Lord, deliver this Congregation from this man, who is unlearned, unpowerfull, unprofitable, &c.* This spirituall prayer was made for my selfe, in my owne Church, in my owne Pulpit, in my owne hearing.

To conclude this with the counsell of the holy Ghost: *Be not rash with thy mouth, nor let thy heart be hasty to utter a thing before God, for God is in the heavens, and thou art in the earth: therefore let thy words be few: for as a dreame commeth by the multitude of businesse, so the voice of a foole is knowne by many words.* Eccles. 5. 1.

20. *They quarrell at the Lords Prayer.*

BUt what need I complaine of their blaspheming of set prayers? whereas our Lord taught his Disciples a set forme of prayer, the perfectest and exactest of all that can be made, it being compiled by the Sonne of God, who is the wisdome of the Father. For perfection, it containeth all that can be asked, or prayed against. For acceptation, it containeth the Words of Christ the sonne of God, in whom the Father is well pleased.

These Sectaries quarrell at this prayer, and will not say it: as *Barrow* and *Geenwood* affirme it to be abhominable, and as loathsome unto God as swines flesh to a Jew.

Apollinaris the Heretick equall'd his songs with holy Scriptures; but I never heard of any Hereticke that prefer'd his owne workes before holy Scripture: Doe not these Hereticks prefer their owne prayers before our Lords? if our Lords prayer be better then theirs, why doe they not say it according to our Lords commandement, *Luke 11.* Or if they will pray after the same manner as is commanded, *Matth. 6.* why doe they use so many vaine repetitions, there by him forbidden?

L

I

I have read that St. *Peter* used no other prayer at the communion, but this prayer which his Master taught him: and the Greeks in *Calabria* used the same: But now it is not used by some at the Ministration of the Sacrament. I am sure this prayer is perfect, and all other devised by them not so perfect. Let us not neglect that perfect forme which our Lord hath left us, or pray at least wise after that manner, not using vaine repetitions by him forbidden, as before.

21. *Of the Tyranny and ill usage of some to their Wives and Servants.*

Vid. The
prophane
Schisme of
the Brown-
ists, with
the impiety,
dissentions,
lewdnesse,
and abomi-
nable vices
of that
impure
Sect.

Many there be that are taken in the Briars of this prophane Schisme, that wish they had never met with the separation of that Schismaticall body, and would fly, so that they might escape without excommunication, with which they terrifie them so, that they dare not so much as whisper, or as much as muffle against it. You may read in the Booke called (*The prophane Schisme of the Brownists*) how cruelly also they used their Servants for not doeing their tasks: as some they hang up by the hands, and whip them stark naked, being women growne: yea they spare not their Wives, but correct them. Read the story of *Studley* and *Manfield*. It may be they learnt this of their Patriarch; Father *Browne*, who would curstly correct his old wife, as before.

22. *There are divers sorts of separatists.*

There are divers sorts of these Sectaries, for every day begets a new fancy or opinion, it faring with them usually as with all other Hereticks, who having once forsaken the truth, wander from one error to another: as Mr. *Smith* one of their Grandees, from a Protestant turned Brownist, and from a Brownist he turned Anabaptist; yea, a Seabaptist, and rebaptized himselfe.

Brownists.

The first sort of Separatists affirme the abominations of the Church of *England* to be so great, that they will not come within their Church doors to hear any of their Ministers, but tye themselves wholly to their owne Conventicles. The root of this Sect was one Mr. *Rob. Browne*, before named: from whom are risen many Sects, for every day begets a new fancy and conceit. They say that *England* was once the Lords wife, but that he hath given her a Bill of divorce and put her away. These deny all communion with her, but private communion they hold lawfull with her members.

As

As for the antient company of *Brownists* that were under the feeding of Mr. *Brown* himselfe, they were swept away as dung by the testimony of Master *George Johnson*, and not one of them left alive that continued faithfull, but became Apostates.

The second sort of separatists may be called *Barrowists*, from their protomartyr *Barrow*, whose censures are more desperate then the former; who say that the Church of England is *Sodome*, *Babylon*, and *Egypt*, and that she was never the Lords wife, nor he her husband; but that she is at the best a murdering step-mother: Therefore they say, what communion hath light with darknesse? Christ with Belial? beleevers with infidels? And therefore they proclaime the former Sect (for not judging the Church of *England* so desperately as they judge her) to be partakers of her adulteries, and that they must receive of her plagues.

Of this Sect *Barrow* was the Father, afterwards *Greenwood*, *Brewis*, *Bois*, *Rutter*.

A third sort of *Brownists* did arise from one Mr. *Wilkinson*, whose disciples in a short time grew so strong in the spirit that they stoutly affirmed that they were Apostles, as *Peter*, and *Paul*, and the rest, and therefore deny communion with all others that will not give them that Title.

A fourth sort of *Brownists*, who say that there is not any one true Church in the World but themselves, because they say, that they are married to Christ by that one true baptism which consisteth of persons confessing of Faith and their sins, and all other Churches that baptize Infants are but Synagogues of *Satan*, and have never made covenant with Christ, & therefore they call all other the *Brownists* for retaining the baptism of children as very a Harlot as *Rome* or the Church of *England*. So name they the *Brownists*, *Romes fairest Daughter*, and proclaime that all that will be saved, must come to them to be rebaptized, and condemn all other worship to be Antichristian, divellish, and obnoxious to the wrath everlasting. Of these there are many sects and Heresies, you shall finde in the description of the *Anabaptists*. Many other Sects of separatists there are, as the *Johnsonians* and their tenets, who commenced a suit in *Amsterdam* against the *Ainsworthians*, for their meeting house or Synagogue granted to the *brownists*, after the rending of that Conventicle asunder. The *Johnsonians* pleaded the Synagogue belonged unto them, they being the antient *Brownists*: the *Ainsworthians* answered, that the house belonged unto them, they being the true

Brownists, because they held the antient faith upon which their Church was grounded, from which Mr. *Johnson* and his company had fallen into Apostasie, and therefore could not be the true Church; and they set forth a writing of the Articles forsaken by Master *Johnson*.

Robinsons.

I might speake also of *Robinson* and his company: which *Robinson* protesteth against both the former, affirming Mr. *Johnson*'s company to be bastardy runnagates, miserable guides, engrossers of the keyes, arrogant *Zydekas*, laying the corner stone of *Babylon*, *Lucians*, or scolding Atheists, Schismaticks, making the Church of God a cipher; a hang-by wanting an honest heart, like Chancellors and Officialls captivating of the Church, either marked servants of the Pope, or such as care not what they say for some present advantage, using a power more execrable and accursed.

Mr. *Smith* and his Disciples doe at once as is were swallow up all the separation besides, protesting against their false constitutions, false worship, false Ministers, and false Governours.

I might here also set downe the heresies of Mr. *Thomas Lemar*, described by Mr. *Paget* with this title.

The monster of Lemarisme.

THis monster is set downe with seven heads.

1. *Mahometanisme*, in that *Lemar* denied the holy Trinity and eternall Godhead of Christ.
2. *Judaisme*, in affirming that Christ should come shortly in his owne person to reigne here upon earth.
3. *Papisme*, affirming that a meere creature may be worshiped.
4. *Lutheranisme*, in maintaining the Doctrine of Consubstantiation.
5. *Anabaptisme*, in affirming that Christ took not flesh of the Virgin *Mary*.
6. *Libertinisme*, in holding that there is no visible Church upon earth.

7. *Brownisme*, in holding the Doctrine of separation. VWho can reckon up their opinions, they shifting dayly? Mr. *Hancor* will have a separation alone.

Their cursing one another.

To confirme their severall sects and divisions among themselves, I might set downe their uncharitable cursing one of another; not to speake of the manifold curses that flew abroad in Mr. *Barrows* time, nor yet of the manifold curses which the company of *Brownists* remaining

maining in *London* have oft laid upon one another: consider but those that remaine in the low countreyes.

Mr. *Johnson* and his company are now accursed and avoided by Master *Ainsworth* and his company, Master *Ainsworth* and his company excommunicated by Master *Johnson* and his company.

Mr. *Smith* and his company are rejected both of Mr. *Johnson* and Mr. *Ainsworth*. Prophane
schif. p. 63.

Mr. *Robinson* and his company holding Mr. *Johnson* and his to be in Apostasie.

And Mr. *Johnson* him againe for taking part in his schisme against him, and by this reckoning, where is almost one of them free from the curse? as for those stragling *Brownists* that walke alone, as they avoide all, so they are avoided and rejected by all the rest: is not this (saith my author) a cursing and cursed sect? Prophane
schif. p. 64.

23. *Schisme a great sinne.*

I Could by way of counsell advise these *Separatists* who forsake the Church to consider how great a sin schisme is, viz. greater then murder; a murderer killeth one man or two, but a schismaticke goeth about as much as in him lyes to destroy the Church of God. Schisme a
great sinne.

Is not the departing from the Church of *England*, a departing from the Church of God? let them consider the Church of *Corinth* had many faults in it, as many as the Church of *England* hath, and as great ones too; and yet was Gods Church for all their faults. *St. Paul* blames some there for their civill jars impetuously, they transferring them and their suits to the courts of Infidels. 1. *Cor.* 6. 7. Others for their wicked connivence & indulgence towards the incestuous, 1. *Cor.* 5. Others for their vile prophanenesse in their sacred assemblyes, 1. *Cor.* 11. 32. Yea, others for heresie, 1. *Cor.* 15. VVould any *Brownist* think this to be the church of God, but a synagogue of Satan? If our Apostle were alive now, (in which time more light hath appeared) he should be taught by Father *Browne*, & his disciples to give the Church of *Corinth* a new title, and not *Paul* an Apostle of *Jesus Christ* to the Church of God in *Corinth*. But the example of Christ himselfe writing to the seven Churches of *Asia*, may be our best direction, charging five of them with severall faults, and with crimes of a large size, yet he doth call them Churches.

Moreover, is not the forsaking the Church of God, a forsaking of God himselfe?

And lastly, is not excommunication one of the greatest punishments

ments of the world, by which a man is cast out of the Church? *St Paul* calls it a giving to the Divell: and doe not they in their separation cast themselves out of the Church, and give themselves to the Divell? the Lord enlighten them.

24. *How these Sectaries have been punished.*

Howes
Chro. pag.
765.

First *Browne* their Patriarke was taken and laid in the Gaol, and his disciples were made to fly; *Bolton*, whome some would make their Author, dyed as *Judas* did; *Henry Barrow*, Gent. *John Greenwood*, Clerk, two of the authors of this opinion that set prayers are abominable; *Daniel Studley* Girdler, *Saxio Billet*, Gent. *Robert Bowly* Fishmonger, were indicted of Felony at the Sessions Hall without Newgate, London, before the Lord Major, and the two Lord chiefe Justices of both benches, and sundry of the Judges, and other commissioners of Oyer and Terminer: the said *Barrow* and *Greenwood* for writing sundry seditious books, tending to the slander of the Queens Majesty and state; *Studley*, *Billet*, and *Bowly*, for publishing the said bookes, on the three and twentieth day of *March*, they were all arraigned at Newgate, and found guilty, and had judgement: *Henry Barrow* and *John Greenwood* on the last of *March* were brought to Tyburne in a cart, and carryed back againe, and were afterwards hanged on the sixth day of *Aprill*.

Howe
Chron.
p. 766.

And about the same time one *Pemie* a Welch man, a principall penner and publisher of a booke called *Martin Mar prelate*, was apprehended at Stebben heath, and committed to prison: in the month of *May* he was arraigned at the Kings bench at *Westminster*, condemned of Felony, and afterwards conveyed from the Gaole of the Kings bench in *Southwarke* to *St. Thomas Waterings*, and there hanged: *Elias Thacker* was hanged at *St. Edmunds bury* in *Suffolk* on the fourth of *June*: and *John Copping* on the first of the same month, for spreading of certaine seditious bookes, penned by one *Robert Browne* against the booke of Common prayer established by the Lawes of the Realme, their bookes as many as could be found, were burnt before them: Examples how this sect was suppress in Queen *Elizabeths* time are many. They that would know more of these sectaries, let them read these bookes following.

First a book called a discovery of *Brownisme*, or a briefe declaration of the errors and abominations daily practised and increased among the English company of the separation, remaining at this present at *Amsterdam* in *Holland*, by Mr. *VWhite*.

A Booke called the raising of the foundation of *Brownisme*, by S. B. Printed by *Henry VVindet*. 1588.

A plaine declaration that our *Brownists* be full *Denatists*, by comparing them together from point to point, out of the writings of *St. Augustine*, by *George Gifford* a minister of Gods word at *Malden*.

Anapology of the Church of *England* against the *Brownists*, written by *Doctor Hall*, now Lord Bishop of *Norwich*.

Master Bernards separatists schisme.

The prophane schisme of the *Brownists* or *Separatists*, with the impiety, dissentions, lewd and abominable vices of that impure sect, discovered by *Christopher Lawne*, *John Fowler*, *Clement Sanders*, and *Robert Bulward*.

Item, A book called the shield of defence: written against *Master de Iuluse*, in defence of *Master Brightman*. Printed 1612.

25. Mr. Thomas Scots description of a Brownist.

THe Chameleō is in *England* a *Familist*, at *Amsterdam* a *Brownist*.

He lives by the aire, and there he builds Castles and Churches; none on the earth will please him: he would be of the Triumphant and glorious Church, but not of the terrene militant Church, which is subject to stormes, deformities, and many violences and alterations of time: he must finde out *Sr. Thomas Moores* Utopia, or rather *Plato's* community, and be an Elder there. In this point, and that of resisting civill Governours, he seemes the same with the Romish Catholicke. But they are tyed onely by the tails like *Sampsons* Foxes, their heads like *Janus*, look divers waies, they are *Boutefewes*, and carry betwixt them a firebrand to enflame all *Christendome*: they have in their imaginations an Idea of such a Church, and such keyes as the Romanists madly boast they possesse: but they will not have them the same, not to resemble their foolish Alchimists: they are both seeking a Philosophers stone, and neglecting the true *Elixir* the corner stone, they boast to build gold on the foundation, when what they daub on, is adulterate stuffe beside the foundation: they begger themselves in seeking for wealth abroad, whilst at home they neglect that pearl of inestimable price, for which the wise Merchant gives all that he is worth. If ever I could heare Papists cleare the Pope from being Antichrist, and prove he must be one singular person, I would then believe that he should not spring from a Jew of the Tribe of *Dan*, as they Fable, but from a promiscuous conjunction betwixt two fugitives to *Amsterdam* and *Rome*.

Scots description
of a
Brownist.

26. Of

Of the semi-separatists.

26. Of the semi-separatists

These halt between two opinions, they are neither wholly for the separation, nor wholly against it. Master Jacob is said to have been of this sect, who are also called *Jacobites*; and therefore in his writings we finde that he disliked our Church government; but in his declaration he affirmeth; although (saith he) I know they of the separation be very far from being so evill, as commonly they are held to be, yet I deny not but in some matters they are straiter then I wish they were. Howsoever in the point of separation, I for my part never was, nor am separated from all publick communion with the congregations of *England*. I acknowledg therefore that in *England* are true visible churches and Ministers accidentally, yea such as I refuse not to communicate with. For his coming to our Church, I heard once a Minister complaine to me of Doctor *Bancroft* Bishop of *London* for not doeing that justice that he would have had him to doe upon Mr. *Jacob*, of whom he had complained, (as far as I remember) for not kneeling at the communion. This Minister having prosecuted his complaint &c, finding nothing done against Mr. *Jacob*, went to the Bishop, telling him what a great deale of paines he had taken in vaine, and asking of the Bishop what he would counsell him to doe, who bad him goe home and trouble not himselfe, but leave such things to his Church wardens.

There is a sort of *semi-separatists*, that will hear our sermons, but not our common prayers: and of these you may see every Sunday in our streets, sitting and standing about our doores; who when the Prayers are done, rush into our Churches to heare our sermon.

Of the Independents.

1. Why called Independents.
2. Their Originall.
3. Some of them write and speak against Churches.
4. Some against Tithes.
5. Would have no set Prayers.
6. Nor use the Lords Prayer.

1. Why called Independents.

BECAUSE they teach that every particular Congregation ought to be governed by its own particular Laws, without any depending of any in Ecclesiastical matters, without obligation, to acknowledge Classes or

or Synods for its Government and conduct. They call themselves the Congregational Government, as I read. These Appellations I heard not of when I began to write this Treatise. The Author of the *Antidote against Independencie* affirmeth, that by establishing this Government in stead of suppressing Prelacy, we should erect in our kingdom 9324 Prelates, viz. in every Parish one.

2. Their Originall.

The first man of note that held their opinions (as Master Edwards writeth) was one Master Robinson, who leaving *Norwich* male-content, became a rigid *Brownist*; but afterwards by conference with learned men, he was brought to some moderation, and writ a Booke recasting some of his opinions. This man dying, many of his Congregation went from *Leyden* unto *New-England*, and planted at new *Plymouth*, whether they carryed Master Robinsons Opinions, which spread farre there, and by Letters also and other meanes were conveyed into Old *England*; and to this purpose he citeth a Letter of Master Cottons.

As the *Brownists* (saith Mr. Edwards) growing up, and out of the *Answer to Anabaptists*, did refine *Anabaptism* in many things, so the *Independents* the *Apologetical Narration*, page 304, 305. have refined *Brownism* from the grosseffe, and rigidnesse of it in some things.

And yet in separating from Gods Ordinance because of our mixt Congregations; in setting up a Church against a Church; and in other things doe they not with the *Brownists* make a rent in Christs mysticall body?

3. Enemies to our Church.

These *Independents* with the *Brownists*, are enemies to our Churches, the glory of our Nation, the monuments of the piety of our Forefathers, builded to the honour of Almighty God, and for his service. They call them Steeple-houses, as you may read Mr. Cotton in one of his Sermons upon the opening of the seven Vials affirmeth. The seventh Vial opened,

Iehosaphat (saith he) took away the High places and Groves out of *Judah*, 2 *Chron.* 17.6. So when the zeal of God lifteth up the hearts of the people, then they will not endure a consecrated place in all the world where they come, and when the seventh Vial is powred out, the Earth shall be full of the knowledge of God: Then all the Chappels of Ease, Churches of States, and Temples of Glory, where the world hath been deluded, they will not leave a stone upon a stone that shall not be thrown down; though now in some places you may not passe through

with a burthen, nor look upon the wall thereof. *The zeale of the Lord of Hosts will blow them up, these places will be layd open to the rest of the streets, and become but common soyle, they will not be regarded, but trampled upon, &c.* I am informed that some preach this Doctrine among us.

4. *Ruin Learning.*

A Gain, to overthrow Learning, they would overthrow the maintenance, *viz.* Tythes, appointed by Almighty God for the maintenance of his service; as he appointed a certain time for his service, so a certain part for the maintenance of his service, *viz.* A tenth part which was paid before the Law, commanded in the Law, and confirmed by our Lord and Saviour.

The persecution of *Inlian* the Apostate is affirmed to be greatest of all other: For whereas in other persecutions they kill'd the Priests, *Julian* taking away the maintenance from Gods service, did *occidere Presbyterium*, the whole Order.

When I first heard of the name of *Independency*, I confess I could not well mislike it, knowing the poverty of many Livings within the walls of *London*, and the dependency of the Ministers, being not able to subsist without the charities of the people.

And for example, among others the Tyth of a Parsonage of a learned Doctor (who is accounted one of them) not to be worth above 20*l.* *per annum* towards all charges, and divers others to be of small value: I could not well blame them, if renouncing their Tythes, they have devised some other way to subsist.

In time of Superstition the said Living is reported to have been worth about two hundred pounds *per annum*, by reason of a gang of silly women with child to the Image of our Lady of *Steining* (in that Church) to which they did trot with many rich offerings, being perswaded that she could give them easie labour: Other Churches had their working Saints that relieved their Parsons, as one could make barren women fruitfull, &c. And for this cause the poor Livings in *London* were so highly rated in the Subsidie. And whereas one man had heretofore many Livings, which is now prohibited; as my Predecessor had three, *Alballowes* the great, the *Temple*, and *Edmunds* within the Line of Communication: And also our vailes for Burials and Christenings is in a manner cast, which were a great help too. Should I blame the poor Ministers to devise some meanes to have a being? but whereas they gather Congregations among us who are as
poor

poor as themselves, getting our fattest sheep from us, and for other causes, I like it not.

5. *Allow no set prayers.*

They allow no set prayers. The Jews used set prayers, *Johns* Disciples used set prayers, and Christ gave his Disciples a set forme of prayer, which all christian Churches in the World generally use. Mr. *Calvin* alledgeth three reasons for the maintaining of set prayers. First, to provide for the weaknesse of some Ministers. Secondly, that there might be a generall consent and agreement in all Churches. Thirdly, to crosse the liberty of some Ministers, who affect novelties: and therefore it behoveth to have a set Catechisme, a set forme of administering the Sacrament, a set form of publick prayers.

For taking too much liberty in their praying, I have had too much sense, being deprecated or execrated by some of them, yea even in mine owne Church, in my owne Pulpit, and in my owne hearing, as before.

6. *Use not the Lords prayer.*

Again, some of them will not use the Lords Prayer, preferring their owne before it. If the Lords Prayer be more perfect then theirs, why doe they not use it, but abuse the people, using their own imperfect prayers, and omitting our Lords perfect prayer commanded by him to be used.

I have heard that *Apollinaris* the Heretique equalled his writings with the holy Scriptures, but preferred them not as these seeme to doe, in omitting Christs prayer commanded to be used, and using their owne as before.

To conclude, my prayer to God is, that God would give them grace to use their gifts that he hath given them to edification, and not to make a rent in his Church.

The common tenets of the *Independents*, you shall finde enumerated by Mr. *Baily*, in his learned dissuasive from the Errors of this time: some of which I will briefly set downe.

They acknowledge the reformed Churches for true Churches, and yet separate from them all, refusing all Church communion and membership with any of them.

They can take into their Churches without scruple *Anabaptists*, *Antinomians*, who both in life and doctrine have evident blots, so

One of the
characters
of the In-
depend-
ents.

I marvel
why they
say *Pauls*
prayer.
The grace
of our
Lord Je-
sus Christ,
the love
of God
the Father
&c. and
not say
the Lords
Prayer.

that they be zealous and serviceable for their waies.

They preach and pray in our Churches as they would doe among Pagans, only as gitted men, to gather materialls for their new Churches.

They take the power of gathering and erecting Churches both from the Magistrates and Ministers, placing it only in the hands of a few private Christians, who are willing to make a Church covenant, and this power they give to seven or three: and to these they give power of election, ordination, deposition, excommunication, even of all their officers, and finall determination of all ecclesiasticall causes.

The common tenet of *New-England* is, that the people alone have all the power, and that where there is cause, may excommunicate all their officers.

The Synod of *New-England* maketh not only the fraternity, but, (as they speak) the sorority to be the subject of the private power of the keyes. My Author writeth that a woman was founder of Mr. *Simpsons* Church at *Rotterdam*, and that a woman led away Mr. *Cotton*, and with him a great number of the best note in *New-England*, towards the vilest errors, and to the brinke of a new separation: Yet none in *Holland* did ever give unto women power of debating in the face of the congregation, determining Ecclesiasticall causes, in which our *London Independents* exceed all their brethren.

Some of them permit private men to celebrate the Sacraments.

If negligent officers doe not censure their owne members, all the assemblies in the world may not attempt to censure any of them, although they doe corrupt a whole nation, with vile heresies or grosse vices.

The *Independents* doe advance their fancies to as high a pitch as the *Brownists*: They put in these things, the very Kingdome of Christ, and all their opposites, they call enemies to Christs Kingdome: They allow *Independency* to be a beginning, and a part of that glorious Kingdome, which Christ for a Thousand yeares is to enjoy upon earth.

Concerning the worship of God, and other heads of Divinity, whatsoever crotchets the *Brownists* have fallen into, the *Independents* punctually follow the most and the worst of them.

For the marriage blessing, they applaud the *Brownists* Doctrine, they send it from the Church to the Towne-house. The prime of the *Independents* Ministers now at *London*, have been married by the Magistrate.

Concerning

Concerning Divorces, Mr. *Milton* permits a man to put away his wife upon his meere pleasure, without any fault in her, but for any dislike or disparity in nature.

Mr. *Goring* and his company teach, that a woman may put away her husband if he will not follow her in a new Church way which she pleaseth to embrace.

They are against all Church Directories, the Circumstances of Gods worship, the common names of the daies of the week, the months of the year, of many Churches and Cities of the land are as unlawfull to them as to the *Brownists*.

All Tythes, and set maintenances of Ministers they cry downe, but a voluntary contribution for the maintenance of all their Officers they presse to a high proportion with the evident prejudice of the poor.

In their solemn worship oft-times they make one to pray, another to preach, a third to prophesie, a fourth to direct the Psalm, and another to bless the people.

In ordering the parts of their worship, they take it for an Aposto-like constitution to begin first of all with a solemn prayer for the King, and the Church, applying the words of the Apostle against the meer scope of the Text.

After the Prayer, the Doctor proceedeth to read and expound.

In preaching they differ from the *Brownists* and us, and joyn with the Popish Monks, who will not be tyed to a Text.

About Propheying after Sermon they agree with the *Brownists*, permitting any man whom they take to bee gifted, publickly to expound and apply Scripture, to pray, and to bless the people.

When the exercise of Prophecie is ended, they use an ordinance of questioning the Preacher and Prophets about any point of Doctrine.

For Psalms some will have none at all in the time of publike judgments, others will not permit women to sing in the Church. At *Arnheim* they had a singing Prophet, who singed an Hymn of his own making in the midst of the silent congregation.

They grant the lawfulness of set prayer in divers places; yet at *London* their practise is constantly to forget the Lords Prayer.

They will have none to be baptised but the children of their owne members, by which they put all *England*, but a very few, into the state of Pagans.

They open a door to Anabaptism. 1. requiring in all that are to be baptizd a reall holinesse, which in no Infant with any certainty can be

be found. 2. They esteem no baptized Infants to be members of their Church, before they have entred into their Covenant. 3. They account *Anabaptism* a tolerable errour, contrary to the practise of *Brownists*, and their Brethren of *New England*.

They participate with none of the Reformed Churches in the Lords Supper, as before.

They doe not communicate once a Moneth as in *New England*, but once every Lord's day; too much like the daily Masses of the Church of *Rome*.

They have no preparation of the Flock before, no Sermon in the weeke before, nor as much as warning nor catechising among them.

When they come to the action, there is no more but one little discourse, and one short Prayer of the Minister all the time of the participation. There is nothing in the Congregation but a dumb silence, no reading, no exhortation, no Psalm.

The *New English* do account sitting at Table not onely to be necessary, but to be part of our imitation of Christ, and a right significant; but the Independents at *London* doe vehemently contend for the needlessness of any to come to the Table. The *Brownists* of *Amsterdam* have no Table at all; they send the Elements from the Pulpit by the Deacon to the congregation.

They teach all outward signes of worship in the time of the administration to be Idolatry, and hereupon declare the necessity of all men to keep on their hats.

After the Worship is ended, the Congregation is not dismissed, but be present to hear, judge, and avow at every act of Discipline.

They are much for private meetings, in which they usually frame the members of other mens Congregations into their new mold, which the *Brownists*, and they of *New England* have relinquished, having felt the bitter fruits of such meetings.

They flatter the Magistrate, and slander the Reformed Churches without cause.

Some of them are for the abolition of all Magistracie, denying them any power over the godly, and others have denyed the lawfulness of Magistracy.

They give to their Ministers power to sit in civill Courts, and to voice in the election of the Magistrates.

They offer to perswade the Magistrate contradictory principles according to their own interest. In *New England* they perswade the Magi-

Magistrates to kill all Idolaters and Hereticks, even whole Cities, men, women and children: But here they deny the Magistrate all power to lay the least restraint upon the grossest Idolaters, Apostates, Blasphemers, or the greatest enemies of Religion.

To conclude, *Independencie* is much more dangerous then *Brownism*; som of them have a touch of the *Arminianism* in the real sanctification of all baptized Infants; others of the *Enthusiasms* in their contemplation of God without Scripture; others of the *Libertines* blaspheming God as the Author of the sinfulness of sin, of the *Arminian* reprobation. A fourth hold *Antinomian*, *Montanistick*, and *Familistick* Tenets; the whole City hath been filled these many years with the noise of *Socinianism* of a fift, many of them are passionate for a full liberty of all Religions in every State. The Apologists declare that they would have none cast out of the Church for Errors which are not fundamental, and how far they can extend this principle, who knoweth? It would seem that all the errors before named, which doe, or have lodged in their prime Leaders without any censure to this day, must be taken within the compass of errors tolerable. And Arminian, Socinian, Anabaptistick, Antinomian, Familistick, Enthusiastick Errors declared not to be fundamental, and tolerable in a Church.

What shall we say of most of the Popish Tenets that are no wayes so gross? *Spalata* and others have gone about to prove that none of all the Popish Errors were fundamental: And the Remonstrant Apologists labour to free the greatest Heresies, such as *Arrianism* of old, and *Vorkianism* of late from that infamy.

An Extract of the Acts of the National Synod of the Reformed Churches of France, assembled by the Kings permission at *Charenton*, Anno 1644. 26 Decemb. and dayes following.

UPON what hath been reported by the Commissioners of the Maritime Provinces, that divers coming from Forreigne Countries, and who goe under the name of Independents, because they teach that every particular Congregation ought to be governed by its particular Laws, without any depending of any in Ecclesiasticall matters, and without any obligation to acknowledge the Authoritie of Colloquies, or Classes, and Synods for its Government and conduct, settling their abode in this Kingdom, and hereafter they might cause here amongst us many great inconveniencies, if in due time

time there were not order taken, the Assembly fearing lest the contagion of this poyson gaining ground insensibly, should throw trouble, and disorder among us; and judging the said Sect of Independents to be not onely prejudicial to the Church of God, in so far, that it endeavours to bring in Confusion, opening a Gate to all kind of Singularities and Extravagancies, and taking away all meanes of any remedy to the evill, but also most dangerous to the State, where (if it had place) there might be as many Religions set up, as there be Parishes, or particular Congregations, doth enjoyn to all the Provinces, and particularly to the Maritimes, to take heed that the evil take no foot in this Kingdome, to the end that Peace and Uniformity as well in Religion as in Discipline may be inviolably preserved; & that thing be brought in among us, which may alter in any kind the service due unto their Majesties.

Garrissole Moderator.

Basnage Adjoynt.

Blondell Secretary.

Le Coq. Secretary.

You may read Doctor *Stewards* Booke, wherein is set downe the judgement of the Reformed Churches of *France*, *Switzerland*, *Geneva*, &c. Concerning *Independents*, who condemned them with an unanimous consent.

Of the Familists.

THis sect of the *Family of love* is one of the most erroneous & dangerous sects that ever was.

The *Family of love* are so called, because they they will admit none common among them; their love is so great that they may joyn with any congregation, and live under obedience to any Magistrate be he never so ungodly: and therefore to curry favour with all, they have some opinions agreeable with all in some things. They agree with the *Turks* in some things, with the *Jews* in some things, with the *Donatists*, *Pelagians*, *Libertines*, *Arians*, and *Anabaptists*: in many things with the *Papists*, in few with the *Protestants*.

In describing of this Sect I purpose to set downe :

1. *Their Originall or Authors.*

2. *Their*

2. Their horrible blasphemies.
3. Their confession of Faith or Creed.
4. Their conversations.
5. Their severall sorts.
6. How to discover one of this Self.
7. The abjuration of certaine Familists at Pauls Crosse.

THE first Author was one *David George* of *Delfe*, who fled out of *Holland* to *Basil*, giving it out that he was banished out of the *low countreys*. he changed his name, called himselfe *John of Bridges*, affirmed that he was that right *David* that was sent from God, & should restore againe the Kingdome of *Israell*. He wrote divers bookes, as one called the *VVonder-booke*, he broached his damnable heresies, as

1. All the Doctrines taught by *Moses*, the Prophets, and Christ himselfe were not sufficient to salvation, but only to keep the people in good order till the coming of *David George*; but his doctrine was able to save all those that put their trust in him.

2. That he was the right *Messias*, the beloved Son of the Father, not born of the flesh, but of the holy Ghost, and that when Christ was dead according to the flesh, the spirit of Christ was left by the Fathers appointment untill the coming of this *David George*, and given to him.

3. That he would set up the true house of *David*, and the Children of *Levi* must raise the Tabernacle of God through the spirit of Christ, not by the crosse and suffering, but through meeknesse and love.

4. That whosoever speaketh against this Doctrine shall never be forgiven in this world, nor in the world to come. He dyed the 16. of *Aug.* 1556. at which his Disciples were much dismayed, for he promised them that he should not dy; or if he did, that he should rise againe, and fulfill all his former promises; whereupon some forsook his heresies. The Magistrates being informed of his Doctrine and manners, caused his house and the houses of such as were suspected to hold such errors, to be searched, his bookes to be burnt, forfeiting his goods and Lands to the use of the Towne, causing his followers to recant.

After him rose one *Henry Nicholas* borne in *Amsterdam*, a Town in *Holland*, of many called *Henry of Amsterdam*, who took upon him to maintain the same Doctrine, yet not in the name of *David*, but in his owne name, as a prophet sent to rebuke the world of sinne and iniquity, naming himselfe *restaurator mundi*, the restorer of the world.

N

Mr.

The Histo-
David
George
is written
by his son
in law
Nich.
Blesdicke
and publi-
shed by
Iacob
Beeb,
Printer at
Daventry
1033.
His doct-
rine is set
downe in
31. Artic.
in the
same Book

Discovery
of the er-
rors of the
Anabaptists
pag. 89.

Mr. Jessop describeth *H. N.* after this manner, page 89. They call him the new man, or the holy nature, or holiness which they make to bee Christ, and sin to be Antichrist, because it is opposite to Christ. They say that when *Adam* sinned, then Christ was killed, and Antichrist came to live.

They teach the same perfection of holinesse which *Adam* had before he fell, is to be obtained here in this life, and affirm, that all their Family of Love are as perfect and innocent as he, and that the Resurrection of the dead spoken of by Saint *Paul*, 1 Cor. 15. and this Prophecie, then shall be fulfilled the saying which is written, *O death where is thy sting? O grave where is thy victorie?* is fulfilled in them; and they deny all other Resurrections of the body to bee after this life. They will have this blasphemous *H. N.* to be the Sonne of God, Christ, which was to come in the end of the world to judge the world, and say that the day of judgement is already come, and that *H. N.* judgeth the world now by his Doctrine; so that whosoever doth not obey his Gospel (in time) shall be rooted out of the world, and that this Family of Love shall inherit and inhabit the earth for ever world without end; onely they say they shall dye in the body, as now men doe, and their souls go to heaven, but their Posterities shall continue for ever. This deceiver describeth eight through-breakings of the light (as he termeth them) to have been in eight severall times, from *Adam* to the time that now is, which (as he saith) have exceeded each other. The seventh hee alloweth Jesus Christ to be the publisher of, and his light to be the greatest of all that ever were before him; and he maketh his owne to bee the eighth, and last, and greatest, and the perfection of all, in, and by which Christ is perfected, meaning holiness, he maketh every one of his Family of Love to be Christ; yea, and God, and himself God, and Christ in a more excellent manner, saying that hee is Godded with God, and Goddified with him, and that God is hominified with him. These horrible blasphemies, with divers others, doth this *H. N.* and his Family teach to be the everlasting Gospel, which the Angel is said to preach in the *Rev.* 11. 15. They professe greater love to the Church of *Rome*, and to all her Idolatries, and superstitions then they do to any Church whatsoever, except themselves.

They wickedly abuse these words of Christ, *I must walk to day, to morrow, and the third day I shall be perfected*; and say, that by to day is meant the time of Jesus Christ his Apostles; and by to morrow, all the time of the Religion of the Church of *Rome*; and by their third day, this their day of *H. N.* and his Familie, wherein they will have Christ

Christ to be perfected. And they doe compare all the whole Religion of the Church of *Rome* to the Law of *Moses*, affirming, that as God did teach his people by these shadows and types, till Jesus Christ came, so he hath taught the world ever since by the Images, Sacrifices, and Heathen Rites of the Church of *Rome*, till this wretch *H.N.* came, and now he must be the only chief Teacher, Gods obedient man, yea his Son (as they blasphemously call him) he by his Gospel must make all things perfect.

One *Christopher Viret*, a Joyner dwelling in *Southwark*, who had been in *Q. Maries* daies an *Arrian*, being infected with *Henry Nicolas* *Christopher Viret.* his Doctrine, poisoned first the English with this heresie, he translated out of *Dutch* into *English* divers of the books of *Henry Nicolas*, as *Evangelium Regni*, *The prophesie of the Spirit of Love*, *the Glasse of righteousness*; out of which and others these errors are collected.

2. *Their blasphemous Errors.*

1. Concerning God] That there is none other Deity belonging unto God, but such as men are partakers of in this life.

2. Concerning Christ] 1 That Christ is not God. 2 Christ is not one man, but an estate and condition in men common to so many as have received *H.N.* his doctrine, &c.

3. Of *Adam*] That *Adam* was all that God was, and God all that *Adam* was, &c. *Knewst. pag. 24.*

4. Concerning Baptism] That no man should be baptised untill hee was 30 years old.

5. Concerning the Word] That there was never truth preached since the Apostles time before *H.N.*

6. Concerning the Resurrection] 1 The resurrection of the body is a rising from sin and wickedness. 2 That the dead shall rise and live in *H.N.* and in the illuminated Elders everlastingly.

7. Concerning the day of Judgement] 1 That the day of Judgement is in this life. 2 That the joyes of heaven are here upon earth.

8. Concerning Marriage] The Marriage of such as are not enlightened with true faith is filthy and polluted, and to be reputed for whoredome.

9. Concerning *Henry Nicolas*] 1 Hee is raised by the highest God from the dead. 2 He can no more erre then *Moses* or *Christ*, &c. 3 He is the true Prophet of God, sent to blow the last Trumpet of Doctrine which shall be published upon earth. 4. That he only knoweth the true sense of Scripture. 5 That his books are of equall authority with the holy Scripture.

Through the service of *H.N.* his holy and gracious word, and our obedience therunto, wee are led of the Father to the love of Jesus Christ. 6. That the Scriptures are fulfilled in *H.N.* and his family. 7 *H.N.* knoweth the secrets of our hearts. 8 That all men must submit themselves to the godly wisdom of *H.N.* &c.

10. Concerning their illuminated Elders and Family] 1 All illuminated Elders are godded with God, or deified; and God with them hominified, or become a man. 2 The young Disciples are *Adams*, and the illuminated Elders Christs. 3 The eldest Father of the Family is Christ himself. That the estate of all such as are not of this Sect is a false being, the Antichrist, the wicked spirit, the Kingdome of hell, and the devill himself. 5 The Family of Love is perfect in this life, and therefore that they must not pray for forgiveness of sinners. 6 That their illuminated Elders do not sin. 7 They may joyn with any congregation and Church, and live under the obedience of any Magistrate though never so ungodly. 8 Whatsoever is taught by any other then by their illuminated Elders is false; such as despise their Family shall be consumed with everlasting fire.

Moreover they hold,

1. That he who is one of their Congregation is either as perfect as Christ, or else a very devill.

2. That it is lawfull to doe whatsoever the higher Powers command to be done, though it be done against the commandment of God.

3. That it is ridiculous to say, God the Father, God the Son, God the holy Ghost, as though by saying these words, they should affirm to be three Gods.

4. That every man ought first to be in an error before he can come to the knowledge of the truth.

5. That Heaven and Hel are present in this world among us, and that there is none other.

6. That they are bound to give almes to no other persons but to those of their Sect, and if they otherwise dor, they give their almes to the devill.

7. That they ought not to bury their dead, because it is said, *Let the dead bury the dead.*

8. That none ought to receive their Sacraments before hee receiveth their whole Ordinances, as first he must be admitted with a kiss, then his feet must be washed, then hands layd on him, and so received.

9. That the Angels *Raphael*, and *Gabriel*, and others were born of a woman.

10. That

10. That they ought not to say *David* Psalmes as prayers, being righteous and without sinne.

11. That there ought to be no Sabbath day, but that all should be alike.

12. That *Christ* is come forth of the flesh, as he came forth of the *Virgin Mary*.

13. That there was a world before *Adams* time as is now.

14. That the Law of God is possible to be kept of every man that will endeavour himselfe thereto.

15. That it is expedient that they should make manifest their whole heart, with all their counsels, mindes, wills and thoughts, together with all their doings, dealings, and exercises naked and bare before the children of the Family of love, and not to cover or hide any thing (be it what it will) before him, and what their inclination and nature draweth them unto.

In a word, their doctrine is perverse, blasphemous and erroneous: it openeth a doore to all wickednesse, turning Religion upside downe, building heaven here upon earth, making God man, and man God, heaven hell, and hell heaven, not accounting of the Law of God, and making but a jest of the Gospell of *Jesus Christ*, leaving no manner of sinne uncommitted, and yet affirming they sin not at all, for venome and poyson which will bring present death to the soule, he hath dispersed over every member and article of the beliefe, so universall is the poyson of his opinion, as you may see in their confession set downe by Mr. *Knewstub*.

3. The confession of the Familists.

I Doe beleve in God the Father Almighty, maker of heaven and earth. They say the same is a true living God, a mighty spirit, a perfect cleare light, a true being, and that the same being is God, the Fathers name, and his love it selfe. And they perswade his good willing ones, that by the beliefe of this Article which they call the baptisme in the Fathers name, that here and now they doe attaine to the perfect obedience of the law of God, and of the belief of *Jesus Christ*, and love of the holy Ghost, which they make to be all one with the perfect righteousness of the law.

2. And in *Jesus Christ* his only sonne our Lord. Some of these words they alter, for in stead of *his only Sonne*, they say *the only Son of God, &c.* Whereby *Jesus* the only son; I meane, righteousness: for there is their generall tenet and conclusion, that righteousness

is Christ, and sin is Antichrist. The seed of the woman is righteousness and holiness, and the seed of the serpent is sin, turning the person of Christ into equality.

3. *Which was conceived of the holy Ghost, borne of the Virgin Mary.* As we confesse the thing done, so we speak of the present time as of the thing doing, saying, which is conceived of the holy Ghost, meaning, every one that comes to take in their beliefe (as they term it) *is then conceived of the holy Ghost, and borne of the Virgin Mary*, calling the conception of their fancy the first, or Virgins estate of Infancy, so making the article intend all and every one of them in generall, and not one in particular, as we beleeve.

4. *Suffered under Pontius Pilate, was crucified, dead and buried, and descended into Hell.* In the former article they confesse the conception and birth of the blessed seed of *Abraham* according to the Promises, and heret they beleeve their sufferings according to the Scripture. And Jesus Christ is borne and conceived in themselves under *Pontius Pilate*, and so is incorporated into the death of his crosse, and this they call the Baptisme under the obedience of the belief in the name of the Sonne; and they say they bury through his belief the old man, which state they call the youth or young man, this renewing of the spirit in an upright life, wherein the article both of suffering, crucifying, death and buriall, and descension into hell, are fulfilled in them, the rest you may see in *Mr. Knewstubs*.

They affirme sin to be antichrist, and righteousness to be Christ, turning Christ and Antichrist from persons into qualities, making Christ a meer fiction or phantasie. They doe acknowledg no more Jesus Christ to be the saviour of the World, then any of them are, who have taken in the light as they use to speake: and upon this ground professe that every one of their abominations are conceived by the holy Ghost, borne of the Virgin Mary, suffered under *Pontius Pilate*, are crucified, &c.

4. *Their lewd conversations.*

OF this holy Family we read, that most shamefull corruptions of life hath alwaies followed corruption of doctrine, as *Rom. 1. 24. God gave them up to their owne hearts lusts, to uncleannesse, to defile their owne bodies between themselves, which turned the truth of God into a lye.*

They are like *Priscillians* the Heretique, of whom *H. N.* borrowed not only that villanous wresting of the word by allegories,

as also the monstrous opinion, that perjury and lying was lawfull and to be done with a good conscience to conceale Religion.

Priscillianus (saith *Dancus*) was put to death at *Traversa*, a City, *Enoch of Germany*, confessing at his death what shamefull villanies he had committed with the women of his sect.

The Familists talk of love, and being in love, and nothing but love; but their love turneth into lust, as one writeth of them.

Hen. Nicholas, as I finde written, had in his house three women apparelled alike; the one he affirmed to be his wife, the other his sister, the other his cosen: which cosen of his falling sick, and doubtfull of her life, confessed to her neighbours, who resorted to her in her sicknesse, that *H. N.* had often abused her body, and made her believe that she should never dye. Complaint thereof being made to the Governour, he came to the house to have apprehended him: but he fled. It was thought he was gone with *Granvella* unto *Naples*. His goods were seized upon, and carried to the Castle in *Embsen*, in the yeare of our Lord, 1556. and in the 57 yeare of his age.

5. Of divers sorts of Familists.

OF the Castalian order, which dissent from the Doctrine of the Church of *England*, opposing in every syllable, and yet being notorious hypocrites, if they be never so little questioned, will make shew by outward seeming of conformity, as if they did highly approve the doctrine of our Church. Who hold that the Law of God may be perfectly fulfilled by men in this World.

D. Denisons white Wolfe. pag. 38.
1. Castalian Order.

Who term themselves Eagles, Angels, and Arch-angels, Lambs and Doves, &c. who hope in a short time to be inspired with light and illumination, as ever *Paul* or any Prophets were, which all allegorize the places of Scripture concerning Christ, denying indeed that there was ever any such man as Christ, dreaming only of a sanctifying Christ, and abhorring a justifying saviour, expecting salvation by their own works, although they be knowne to be corrupt workers both in their calling and families, holding that Turks and Pagans may be saved if they live well, although they never heard of Christ.

Of the Grindletonian Familists, who hold:

Of Grindletonians.

1. That the Scriptures are but for novices.
2. The Sabbath to be observed but as a lecture day.
3. To pray for the Pardon of sin after he is assured of Gods love, is to offer Christ againe.

4. That

4. That their spirit is not to be tryed by the Scripture, but the Scripture by their spirit.

5. That we must not goe by motives, but by motions.

6. That when God comes to dwell in a man he so filleth the soule, that there is no more sinfull lusting.

7. That they see no reason why Ministers should speak against the sins of the wicked, seeing wicked men can doe nothing but sin.

8. Which boast and thank God that they have cast off praying in their Families, repeating of Sermons, and such like things long agoe.

9. Which scoffe at such as make conscience of words, with many other pernicious points.

3. Of the
Mount-
taines.

3. Of a third sort, *Familists* of the mountaines, who say that they have clean vanquished the Divell, and are pure from all sin, and never so much as once tempted to doubt of their spirituall estate.

4. Of the
Vallies.

4. Of a fourth sort, *Familists* of the Vallies, who bring in their damnable doctrine, with fair pretences of weeping, sighing, and lifting up their eyes to heaven, of patience, of a smooth carriage, & the like.

5. Of the
scattered
flock.

5. *Familists* of the scattered flock, who seduce by pretending themselves to be of them which fear the Lord when they are nothing lesse.

6. Caps
Order.

6. *Familists* of Caps Order, and of other ranks.

6. How to discover Familists.

They are (saith my Author) at this present so close, and cunning, that they can carry themselves, being directed thereunto by their Master *H.N.* that ye shall hardly ever find them out. They will profess to agree in all things with the Church of *England*, and also with the Church of *Rome*, if they should be examined by them: onely they will not lightly deny their Mr. *Hen Nicholas*, nor speak evill of him, nor of his writings, if they should be put to it, and there is no way but this to discover them. I say, to put them to the denyall, and abjuring of him and his writings, and to pronounce him a Blasphemer, and his Doctrines blasphemous; this they will hardly doe, unless they be not yet fully his Disciples.

4. The adjuring of certaine Familists.

How. Cron.

THE 12 of June 1575, stood at *Pauls* Crosse five persons, Englishmen, of the Sect termed the Family of Love, who there confessed themselves utterly to detest as well the Author of that Sect *H.N.* as all his damnable errors and heresies. Mr. *John Knewstub* hath written a confutation of the monstrous and damnable heresies of the Family of Love, Printed by *Tho. Dawson* 1575.

Of

Of the Adamites.

AN old Heresie, of which St. *Augustine* maketh mention, but renewed by the *Anabaptists*. In the assembly of the *Adamites*, men and women pray naked, celebrated the holy Communion naked, hear Sermons naked. These Hereticks had their Conventicles in subterranean places, called *Hypocausta*, because that under the place of their meeting a Furnace of fire was kindled to warm the place of their Conventions; for they uncloathed themselves when they entred into it, and stood naked both men and women, according to the similitude of *Adam* and *Eve* before their fall. They call the place of their meeting *Paradise*.

I read in the History of the *Anabaptists*, page 42. That in *Amsterdam*, in a house seven men, and five women had a meeting; one of them called *Theodoret*, a Taylor, who bore himself a Prophet, fell flat on the ground, prayed with such vehemency, that he scared all the assistants, and rising as if it were out of an extasie, *I have seen* (said he) *God in his Majesty, and have spoken with him: I was taken up into heaven, then I descended into hell, and there searched every corner: the great day of the last judgement is coming.* At night they met againe in the same place, and after four hours spent in praying and reaching, the Prophet being armed, disarmeth himself, and putteth off his garments to his shirt, and throweth them into the fire; then he commandeth the company in authority of a Prophet to doe the like, and so they did, women and all, leaving not so much as a hair-lace to tye up their scattered hair, no covering to the body, no shelter (for so was the Prophets pleasure) that they should cast away all that came out of the earth, and burne it as a Sacrifice of sweet savour unto God: Yet you may think (saith my Author) that the burning of so many cloaths yeelded no very sweet savour; for it was such as awaked the Mistris of the house, that knew nothing of the meeting, and made her arise to seek where this burning was; for the smell made her afraid that the fire was in her shop which was of Wollen Drapery: being come to the place, she saw eleven naked bodies, and the Prophet commanded her to put off her cloathes and put them in the fire, which she did. Then the Prophet commanded them all to follow him, and doe as he should doe, and so rushed into the street stark naked, and all his Disciples after him, running and crying horribly throughout the Town, *Woe, woe, woe, the divine vengeance, the*

O

divine

Lamb. Hor.
tenf. pag 53

divine vengeance; whereby they put the whole Town into an uproar; the people thinking that the Towne was surprized by some enemy: They were all taken but one woman that slipt out of the way, and brought before the Magistrate; and as they stood all naked in a full Court, they could never bee perswaded neither by command nor threatening to put on garments which they offered them, saying, that they must have no covering, for they were the naked truth; they were kept a while in prison untill the great conspiracie in *Amsterdam* by the *Anabaptists* when they went about to surprize the Town, and then they were executed. The Mistris of the house where the Conventicle was kept was hanged before her own door.

Of the Adamites in Bohemia.

Whereas *Bohemia* is like *Africa*, alwaies bringing forth some new thing; an Heresie (saith he) far greater then the former arose there; viz. of the *Adamites*. A certain *Piccard* passing over the *Rbene*, came out of the Low-Countries into *Bohemia*, who with craft and with delusion deceiving many, gathered a multitude of followers, and taking an Island in the *Lusumfious* Lake, he lived there, professing himself to be the Sonne of God; he taught his Sect to go naked, and to call him *Adam*, and to use promiscuous Marriages, and for their lust every one to take a woman, and to bring her before the Prelate, saying, *My flesh doth waxe hot upon this woman*; unto whom *Adam* answered, *Increase and multiply*. This man called all other men slaves, and himselfe, and they that were of his Sect, freemen. Forty of this Sect with their swords drawne, set upon the Village adjoyning to them, and killed about 200 husband-men, whom they call the children of the devill: when these things were come to the ears of *Zisca*, the *Adamites* were all slaine, but two men, who were left to declare and make known to the world their superstitions, with the women, who declared that all that wore cloathes, and especially Breeches, were by no means Free-men. These Women were committed to prison, and afterwards for their obstinacy in their errors they were burnt. They did undergo their punishment with great alacrity, singing and laughing in the fire.

Of Antinomians.

Indefcribing of these Sectaries I purpose to set down :

1. *The Original of the Antinomians.*
2. *Their Errours.*
3. *The first Antinomian in England.*
4. *The opinions of our Modern Antinomians.*
5. *The stirrs raised up by the Antinomians in New-England, and their banishing from thence.*

1. *The Original of the Antinomians.*

THe Antinomians are so called, because they would have the Law abolished in the light of the Gospel.

The Author of this Sect *Pontanus* affirmeth to bee one *John Agri-cola of Isleby*, who broacht his Errours about the year of our Lord, 1535.

2. *The Errours of the Antinomians.*

P*ontanus* in his Catalogue of Hereticks setteth down these follow-ing.

1. They pretend the Law not to be given to Christian men.
2. The Law to pertain to the Court, and not to the Gospel.
3. The ten Commandements not to be taught in the Church, because they that are regenerate need not the Law, because they do that duty willingly, being led by the spirit.
4. There to be no need of the Law to any part of our Conversion.
5. It is sufficient for a wicked man to beleeve, and not to doubt of his salvation.
6. Our Faith and Religion to have been unknown to *Moses*.
7. Neither good workes profit to salvation, neither ill workes can do it any hurt.
8. That a Christian man cannot be known by his works.
9. The third use of the Law, that it is a rule of life, is blasphemous in Divinity, and a monster in nature.

3. The first Antinomian in England.

THe first Antinomian among us (that I can hear of) was one Master *John Eaton*, who had been a Scholar of mine, and afterwards was Curate to Mr. *Wright*, Parson of *Katherine Coleman* near *Algate*; he was for his errors imprisoned in the Gate-house at *Westminster*; there is a book set forth in his name, called, *The Honey-comb of free justification by Christ alone*, collected (as he pretendeth) out of the meer authority of Scriptures, and common, and unanimous consent of the faithfull Interpreters of Gods mysteries upon the same: The main subject of which book is to prove that God doth not, will not, nor cannot see any sin in any of his justified children.

To prove the point above-named, hee maketh a distribution of justified persons in regard of their estate, according to three distinct times; the time of the Law, the time of *John Baptist*, and the time of the Gospel; the first glorious, the second more glorious, the third most glorious.

Hony comb

cap. 1. p. 38

The first time of the Law was glorious (saith he) because Jesus Christ was in it, and glorious things are spoken of the City of God that then was, yet Christ and those glorious things were then veiled, and greatly obscured with the bondage, terrors & legall government, not only of the Ceremonial Law (as the Papists hold) but also of the Morall Law, whereby sin was severely taken hold of, and punished sharply in Gods children.

The second time between the Law and the Gospel, to wit, the time of *John Baptist*, continuing to the death of Christ, was more glorious then the former, because in it the former legall severity that then lay upon the children of God, began then to slack and cease; for although *John* laid open their sins, and the danger of them, yet we read not of any punishment inflicted on Gods children.

The third time the most glorious, is since Christ groaned out his blood and life upon the Cross, by which sin it self, and guilt, and punishment are so utterly and infinitely abolished, that there is no sin in the Church of God, and that now God sees no sin in us; and whosoever beleeveeth not this point is undoubtedly damned.

To the strengthening of this his fiction he abuses divers places of *Luther*, *Calvin*, and others, who (in all likely-hood never once dreamed of this fancy. And them that are contrary to this his opinion, he loadeth with opprobrious imputations, and vile aspersions, besmearing them with his *Honey-comb*: For his errors Mr. *Eaton* was imprisoned in the Gate-house, as before.

Page 108.

Page 44.

45, 54.

4. Of the Errors of our Moderne Antinomians.

THE *Antinomians* will say that *Eaton* is dead, and that his Errours dyed with him; whatsoever they say, you may read a learned Book set forth by Mr. *Gataker*; in the Preface whereof you may see the Opinion of the modern *Antinomians*, viz.

1. That the Moral Law is of no use at all to a beleever, nor a rule for him to walk in, nor to examin his life by, and that Christians are free from the mandatory power of it: whence one of them cryed out in the Pulpit, *Away with the Law which cuts off a mans legs, and then bids him walk,*

2. That it is as possible for Christ himself to sin, as for a child of God to sin.

3. That the child of God need not, nor ought not to ask pardon for sin, and that it is no less then blasphemy for him so to do.

4. That God doth not chasten any of his children for sin, nor is it for the sins of Gods people that the Land is punished.

5. That if a man know himself to be in the state of Grace, though he be drunk, or commit murther, God sees no sin in him.

6. That when *Abraham* denied his Wife, and in outward appearance seemed to lye in his distrust, lying dissembling, and equivocating, that his Wife was his Sister, yea, then all his thoughts, words, and deeds, were perfectly holy and righteous from all spot of sin in the eyes of God freely.

To this I may add that wholsom exhortation of one of their Teachers in his Pulpit, *Let beleivers sin as fast as they will; they have a fountain open to wash them*: May not a man expect more honest dealing from a Heathen man, or from a conscientious Papist, that is perswaded that God sees his sin, then from the hand of an *Antinomian* thus principled? For your better information, read Mr. *Gatakers* learned book before named, now set forth, which is to be sold by *Fulk Clifton* dwelling upon new Fish-street hill.

5. Of the stirs raised by the Antinomians and Familists in New-England, of their banishing of them, set down by Mr. *Wels* in a book printed for *Ralph Smith* at the sign of the Bible in Cornhill; in which you may read a learned Confutation of their Error.

SOME persons among those (saith my Author) that went hence to New-England, being fraughted with many loose, and unsound opinions,

nions, which they durst not here, they there began to vent them: the nature whereof opened such an easie and wide gate to heaven, that by the Authors flights, friendly, and humble carriage, commending highly their own Doctrine, as a glorious light, giving comfort to those that they were acquainted with upon ground of Revelation, not Sanctification, working first upon women; traducing godly Ministers to be, and preach under a Covenant of Works, dropping their baits by little and little, and angling yet further where they saw them take, and fathering their opinions on those of the best quality in the Country, and by the meanes of Mistris *Hutchinsons* double weekly Lecture at *Boston*, under pretence of repeating Master *Cottons* Sermons, these opinions were quickly dispersed, before authority was aware, into all the Country round about.

Which because they had already caught some eminent persons in the Country, grew at last to that pride and infolency, that it had almost ruined the poor Church of God, and they did threaten the same very much both in their words and actions.

Their Opinions were such as these.

First, that the Law, and the preaching of it, is of no use at all to drive a man to Christ:

2. That a man is united to Christ, and justified without Faith; yea from eternity.

3. That Faith is not a receiving of Christ, but a mans discerning that he hath received him already.

4. That a man is united to Christ onely by the work of the Spirit upon him without any act of his.

5. That a man is never effectually Christ: till he hath assurance.

6. This assurance is onely from the witness of the Spirit.

7. This witness of the Spirit is meerly immediate, without any respect of the Word, or any concurrence with it.

8. When a man hath once this witness, he never doubts more.

9. To question my assurance, though I fall into Murder or Adultery, proves that I never had true assurance.

10. Sanctification can be no evidence of a mans good estate.

11. No comfort can be had from any conditional promise.

12. Poverty in Spirit (to which Christ pronounceth blessedness, Matth. 5. 3.) is onely this, to see, I have no grace at all.

13. To see I have no grace in me will give me comfort; but to take comfort from sight or grace, is legal.

14. An Hypocrite may have Adams graces that he had in innocency.
15. The graces of Saints and Hypocrites differ not.
16. All graces are in Christ; as in the Subject, and none in us, so that Christ beleeves, Christ loves, &c.
17. Christ is the new creature.
18. God loves a man never the better for any holiness in him, and nevertheless he be never so unholy.
19. Sin in a Child of God must never trouble him.
20. Trouble in conscience for sins of commission, or for neglect of duty, shews a man to be under a Covenant of Works.
21. All Covenants to God expressed in Works are legall Works.
22. A Christian is not bound to the Law as a rule of his conversation.
23. A Christian is not bound to pray, except the Spirit moves him.
24. A Minister that hath not this (new) light, is not able to edifie others that have it.
25. The whole letter of the Scripture is a Covenant of Works.
26. No Christian must be prest to duties of holiness.
27. No Christian must be exhorted to faith, love, and prayer, &c. except we know he hath a Spirit.
28. A man may have all graces, and yet want Christ.
29. All a Believers activity is only to act sin.

Now these most of them being so grosse, one would wonder how they should spread so fast and suddenly amongst a people so religious and well taught.

For declaring of this be pleased to attend two things.

First, the nature of the Opinions themselves, which open such a fair and easie way to heaven, that men may passe without difficulty. For, if a man need not be troubled by the Law, before Faith, but may step to Christ so easily; and then if his faith be no going out of himself to take Christ, but only a discerning that Christ is his own already, and is onely an act of the Spirit upon him, no act of his own done by him; & if he for his part must see nothing in himself, have nothing, do nothing, only he is to stand still, and wait for Christ to do all for him. And then if after Faith, the Law no rule to walk by, no sorrow or repentance for sinne; he must not be prest to duties, & need never pray unless moved by the Spirit: and if he falls into sin, he is never the more disliked of God, nor his condition never the worse. And for
his

his assurance, it being given him by the Spirit, he must never let it go, but abide in the highest of comfort, though he falls into the grossest sins that he can. Then their way to life was made easie; if so, no marvail so many like of it.

And this is the very reason, besides the novelty of it, that this kind of Doctrine takes so well here in *London*, and other parts of the Kingdome; and that you see so many dance after this pipe, running after such and such, crowding the Churches, and filling the doors and windows, even such carnal and vile persons (many of them) as care not to hear any other Godly Ministers, but only their Leaders. Oh it pleaseth nature well to have heaven and their lusts too.

How many of these opinions were, I will not stand to number, but how desperately erroneous they were, I shall shew you in naming some of them.

First, that the whole Letter of the Scripture holdeth forth a Covenant of Works, contrary to 3 *Joh*. 16. 1 *Tim*. 1. 15. 11. *Matth*. 28. 8. *Heb*. 10. 11, 12.

Secondly, that in the saving conversion of a sinner, the faculties of the soul, and working thereof are destroyed, and made to cease; and the Holy Ghost agitates in stead of them, contrary to *Luke* 24. 45. *Joh*. 21. 12. 1 *Thes*. 5. 23. *Heb*. 9. 14. *Joh*n 14. 26.

Thirdly, that God the Father, Son, and holy Ghost, may give themselves to the soul, and that the soul may have true union with Christ, true remission of sins; true marriage, and fellowship, true sanctification from the blood of Christ, and yet be an Hypocrite, contrary to *Eph*. 4. 24.

Fourthly, that there is no inherent righteousness in the Saints, nor any in them, but onely in Christ, contrary to 2 *Tim*. 1. 5. 2 *Pet*. 1. 4. 2 *Tim*. 1. 6. 1 *Joh*. 16.

Fifthly, that the Spirit doth worke in Hypocrites by gifts, and graces, but in Gods children immediately, contrary to *Heb*. 5. 15. *Heb*. 11. 17.

Sixty, that a man must take no notice of sin, or repentance for it, contrary to *Psal*. 51.

Sevently, that it is a foul damning error to make Sanctification an evidence of Justification, contrary to *Romans* 8. 1. *Joh*n 3. 10.

Eightly, that the Divell and Nature may be the cause of good workes. An unfavory speech, contrary to Christs command, *Luke* 4. 22.

You

You may see a confutation of eighty two of these Errours in Master Wells his Book.

Unsavory speeches confuted.

These that follow were adjudged by the Assembly aforesaid, as unsafe speeches.

1. **T**O say we are justified by faith is an unsafe speech; we must say we are justified by Christ.

Ans. 1. False; for the constant language of the Scripture is not unsafe; but we are justified by Faith, is the constant language of the Scripture, *Rom. 1.5.* being justified by faith; the righteousness of faith, *Rom. 10.3, 11, 32.* Righteousness by faith, *Phil. 3.9, 10.*

2. The distinct phrase of the Scripture used in distinguishing Legal and Evangelicall Righteousness is no unsafe speech, but such is this, *Rom. 9.31, 32.* Israel found not righteousness because they sought it of the Law, and not of or by Faith. So *Rom. 10.5, 6.* The righteousness of faith faith thus, &c. The Apostle makes these two so directly opposite, as *membra dividenda*, or contrary *Species*, that there is no danger one should be taken for another; but that it is so safe, as that he that affirms the one, denies the other; yea, in the most exact expression that ever Paul made, to exclude whatsoever might be unsafe towards a mans Justification, you have this phrase, yea twice in the same verse, *Phil. 3.5.* not having mine own righteousness which is of the Law, but that which is through the faith of Christ; And again, the righteousness which is of God by faith (*em N not*) *Ergo*, it is no unsafe speech; yea it must be said on the contrary from those grounds, that to say a man is justified before faith, or without faith, is unsafe, as contrary to the language of the Scriptures.

And for the second part, that we must say we are justified by Christ, it is true so far as that it cannot be denied, nor is unsound, or unsafe at all to speak; but if it mean a must of necessity alwaies, or onely so to speak it as it is here set in opposition to the phrase of being justified by faith, then it is utterly false; for as much as the Scripture leads us along in the way of other expressions ordinarily, and the Apostle gives us the truth of Doctrine and soundness of phrase together, *Rom. 10.3.* Christ is the end of the Law for righteousness to every one that beleeveth.

... To evidence Justification by Sanctification, or Graces, savours of Rome,

Ans. Not so: 1. *Rome* acknowledgeth no Justification in our common sense, *scil.* by righteousness imputed. 2. *Rome* denies evidencing of our Justification and peace with God, and teacheth Doctrine of doubting, and professeth that a man cannot know what God will doe with him for life or death, unlesse by speciall Revelation, which is not ordinary; but if they mean old *Rome*, or *Paul's Rome*, to which he wrote, it's true, that it savours of the doctrine that they received, as appeareth *Rom.* 8.28. All things co-work for good (the evill of every evill being taken away, which is a point of Justification, and this is propounded under the evidence of the love of God) to them that love him, because *Rom.* 8.2.9.13,14. the evidencing of our being in Christ, freedom from condemnation, and adoption is prosecuted by arguments from sanctification, as by having the Spirit, being led by the Spirit, walking after the Spirit, mortifying the deeds of the flesh by the spirit: And if hereto were added the Doctrine of St. *John*, so abundant this way in his first Epistle (whereof I have already made mention) I doubt not but it was the faith of the Church of *Rome* that then was, so that the speech is unsavory, and casting a foul aspersion on a good thing expressed in Scripture; but as for the point it self, that is included, we referre it to its place, to be discussed when it is rightly stired.

3. *If I be holy, I am never the better accepted of God: If I be unholy, I am never the worse: This I am sure of, he that hath elected me, must save me.*

Ans. These words savour very ill, and relish of a careless, and ungracious spirit; for howsoever we grant that our acceptation unto Justification is alwaies in and through Christ the same in Gods account; yet this expression imports that though a mans conversation be never so holy and gracious, yet he can expect never the more manifestation of Gods kindness and love to him, contrary to *Psalms* 50. *ut.* To him that orders his conversation aright, I will shew the salvation of God; and *Joh.* 14.21. It implies, secondly, that though a mans conversation be never so vile and sensuall, yet he need not fear or expect any further expression of Gods displeasure and anger to break forth against him, or with drawings of his favour from him, contrary to *Psalms* 51.8.11,12. where God breaks *David's* bones for his sin, and *Jonah* 2.4. *Jonah* was as one cast out of Gods presence, and *2 Chron.* 15.2. If you forsake him, he will forsake you. And in a word, it imports as if God neither loved righteousness, nor hated wickedness contrary to *Psalms* 45.6,7. and did take no delight in the obedience.

ence of his people, contrary to *Psalm 147. 11.* The Lord dellighteth in those that feare him, &c. As concerning the last clause, hee that hath elected me, must save me : It is true, the foundation of Gods election remaineth sure : yet it is as true, that whom he chuseth, he purpoeeth to bring to salvation through sanctification of the Spirit, *2 The. 1. 13.*

4. If Christ will let me sin, let him look to it, upon his honour be it.

Ans^r. This retorts the Lords words upon himself, *Prov. 4. 22, 24.* Keep thy heart, &c. ponder thy paths, &c. and therefore no less blasphemous, and is contrary to the professed practise of *David, Psalm 18. 23.* I was upright before him, and kept my self from mine iniquity. The latter clause puts the cause of Gods dishonour upon himself, no less blasphemous then the former, and contrary to *Rom. 2. 23.* where the dishonouring of God is laid upon themselves.

5. Here is a great stir about graces, and looking to hearts, but give me Christ, I seek not for graces, but for Christ, I seek not for promises, but for Christ, I seek not for sanctification, but for Christ, tell not me of meditation and duties, but tell me of Christ.

Ans^r. 1. This speech seemeth to make a flat opposition between Christ and his graces, contrary to that in *John 16.* Of his fulness we all received, and grace for grace; and between Christ and his promises, contrary to *Gal. 3. 13, 14.* Christ was made a curse, that we might receive the promise of the Spirit. And *Luke 1. 70.* with 71. And betwixt Christ and all holy duties, contrary to *Titus 2. 14.* and therefore hold forth expressions not agreeing to wholsome doctrine.

6. A living faith; that hath living fruits; may grow from the living Law.

Ans^r. This whole speech is utterly cross to the sound forme of words required, *2 Tim. 1. 13.* Hold fast the form of sound words. 1. That a Hypocrite may have a living Law, is contrary to *Jam. 2. 17.* where the Hypocrites faith is called a dead faith. 2. That a Hypocrite may bring forth living fruit, is contrary to that, *Heb. 9. 14.* 3. That all this grows from a living Law, contrary to *2 Cor. 3. 6.* where the Law is called a killing Letter. And to *Gal. 3. 21.* If there had been a Law which could have given life, &c.

7. I may know I am Christs, not because I doe crucifie the lusts of the flesh, but because I do not crucifie them, but believe in Christ that crucifieth them for me.

Ans^r. 1. The phrase is contrary to the Scripture language, *Gal. 5. 24.* They that are Christs have crucified the flesh with the affections and lusts.

lusts. 2. It savours of the flesh, for these three things may seem to be expressed in it. 1. If Scripture make not opposite, but subordinate, Rom. 8. 13. *I through the Spirit crucifie the flesh.* 2. That if I do not crucifie my lusts, then there is an open and free way of looking to Christ, contrary to the Scripture, *Matth. 5. 8. Blessed are the pure in heart, for they shall see God,* both in boldness of Faith here, and fruition hereafter, *2 Tim. 2. 19. Let every one that names the Lord Jesus depart from iniquity:* 3. That beleeving in Christ may ease me from endeavouring to crucifie my lusts in my own person; which is so gross, that it needs no more confutation then to name it. 4. The safe sense that may be possibly intended in such a speech, is this, If I crucifie the flesh in my own strength, it is no safe evidence of my being in Christ; but if renouncing my self, I crucifie the flesh in the strength of Christ, applying his death by faith, it is a safe evidence of my being in Christ: but this sense conveyed in these words, is to convey wholesome Doctrine in an unwholesome channel, and a darkning and losing the truth in an unsavoury expression.

8. Peter more leaned to a Covenant of Works, then Paul, Pauls doctrine was more for free Grace, then Peters.

Ans. To oppose these persons, and the doctrine of these two Apostles of Christ, who were guided by one, and the same spirit in preaching and penning thereof (*2 Pet. 1. 21. Holy men of God spake as they were moved by the Holy Ghost. 2 Tim. 3. 16. All Scriptures is given by inspiration of God*) in such a point as the Covenant of Works and Grace, is little lesse then blasphemy.

9. If Christ be my sanctification, what need I look to anything in my self to evidence my justification.

Ans. This Position is therefore unsound, because it holds forth Christ to be my sanctification, so as that I need not to look to any inherent holiness in my self; whereas Christ is therefore said to be our sanctification, because hee works sanctification in us, and wee daily ought to grow up in him, by receiving new supply, and encrease of grace from his fullness, according to *2 Pet. 3. 18. Grow in grace, and the knowledge of our Lord Jesus Christ.*

These, with many other had so infected the Church, that if God had not wrought wonderfully for his truth, they had overwhelmed us that would not consent, into bloody and cruell Martyrdom, as their own Sermons did stir them up, and their threats gave us occasion to fear.

But God in this did not sit still, as asleep (saith my Author) while these

these Tares choke the Wheat, though he suffered the enemy to sow them, but he manifested his dislike in notorious judgement upon the prime fomenters of them.

As first, Mistris *Hutchinson*, the Generalissimo, the high Priestesse of the new Religion, was delivered at one time of 30. monstrous Births, or thereabouts, much about the number of hir monstrous opinions; some were bigger, some lesse, none of them having humane shape, but shap't like her opinions: Mistris *Dier* another of the same crew, was delivered of a large woman-child which was still-borne; it had no head, but a face upon the brest and the eares (which were like an Apes) stood in the shoulders, the eyes and the mouth stood far out, the nose was looking upwards, the brest and backe full of sharpe prickles, the navell, belly, and privy parts were where the backe and hips should be, and the back parts were on that side that the face was: the armes and legges, thighes and hands were as other children, but in the stead of toes, it had upon each foot three clawes, with Talons like a young foule: upon the back above the belly it had two great holes like mouthes, and in each of them stuek a peece of flesh; it had no forehead, but in the place thereof above the eyes, four horns, whereof two were above an inch long, hard and sharpe, the other two somewhat shorter. Thus God punisht those monstrous Wretches with a monstrous fruit, sprung from their wombe, as had before sprung from their Braines.

But as the Jewes in the sad portents appearing before the last destruction of Jerusalem construed all things to the best, though never so apparent, so did they: and whatsoever might seeme prodigious in any thing of these Births, the burthen they laid upon the Church which they thought their enemies.

Then God stirred up his people to call an assembly of Ministers convent who confuted these opinions publicly, & made the authors and upholders of them unable to answer, although they could not make them yeeld.

But lastly, God put it into the hearts of the Civill Magistrates to the chiefe Leaders of them: and after many fruitlesse admonitions given, they proceeded to sentence: some they disfranchised; others they excommunicated, and some they banisht.

A seditious Minister, one Mr. *Wheelwright* was one, and Mistris *Hutchinson* another, who going to plant her selfe in an Island, called *Red-Island* under the Dutch, where they could not agree, but were miserably divided into sundry Sects, removed from thence to an I-

land called *Holl-gate*, where the Indians set upon her and slew her and her daughter, and daughters husband, children and family, some report that the Indians burnt them.

The *Antinomians* speake much of free grace, but do not understand what it is: They affirme the first grace of God towards his elect that are justified before the world was, to be like the Sun-beames in the morning, when he riseth, that inlightneth the darke earth in which there is no preparation to the enlighthning.

So the Lord shineth in the hearts of his elect justified ones in the very time of their most wicked actions, and then in the midst of their finnes, as in the very act of Adultery, Murther, &c. God lifts up the light of his countenance upon them, and gives them peace, the effect of their justification with God from all eternity.

These slight and contemne repentance, calling it a worke of the Law, & their owne fancy, presumption they call that justifying faith; or free grace, by which say they, they are justified before God. That is a grosse delusion & mistake of the whole Gospel, which consisteth of two parts, viz. of Repentance and remission of sin: Doe not these *Antinomians* blaspheme against the truth in calling Repentance a worke of the Law, and a popish doctrine being part of free grace and Gods gift; yea so necessary as our Lord affirmeth, *Luk. 13. Except ye repent, ye shall all likewise perish.*

Pag. 18.
Pag. 1.

There are many other Sects amongst us, they multiplying daily; for which I referre you to the Catalogue & discovery of the errors; heresies, and blasphemies set downe by Mr. *Edwards* in his *Gangrana*: in the first part thereof he reckoneth np 176. & in the second part 23. more, in all 199. And Mr. *Wells* also setteth downe a Catalogue of 81 erroneous opinions in his booke called the short story of the Rise, Reigne, and Ruine of the *Antinomians*, *Familiists*, & *Libertines* that infected the Churches of *New-England*, and how they were confuted by the Assembly of Ministers there: as also of the Magistrates proceedings in Court against them. (They are now not to be counted or numbred as before.) My humble prayer to Almighty God is, that it would please him to bring into the way of truth all such as have erred and are deceived.

And thus much of the *Antinomians*: reade Mr. *Wells* his booke, where you shall reade their opinions at large, with a learned Confutation.

OF ARMINIANS.

THe *Arminians* are so called of *James Arminius*, who was professor of Divinity at *Leiden* in the Low countries, in the year of our Lord God, 1605. They are also called *Remonstrants*.

Their Errours follow.

1. Concerning Gods Predestination.

That the will of God to save such as shall believe and persevere in faith and obedience of faith, is the whole and intire decree of the election to salvation, & that nothing else concerning that decree is revealed in the word of God.

These Teachers deceive the simpler sort, and plainly gaine-say the holy Scripture, which witnesseth that God not onely will save such as shall believe, but also from eternity hath chosen some certaine men, upon whom rather then upon others, he would bestow faith in Christ, and perseverance, as it is written, *Joh. 17. 6. I have declared thy Name to the man which thou gavest me: Like manner, Acts 13. 48. As many as were ordained to eternall life believed. And Ephes. 1. 4. He hath chosen us before the foundation of the world.*

2. They teach that the Election of God to salvation is manifold, one generall and indefinite, and this againe either incomplete, revocable, not peremptory or conditional; or else compleat, irrevocable, peremptory or absolute; likewise that there is one election unto faith, another unto salvation, so that election unto justifying faith may be without peremptory election to salvation: This is a figment of mans braine, devised without any ground in the Scripture, corrupting the doctrine of election, and breaking that golden chaine of salvation, *Rom. 8. 30. Whom he hath predestinated, them also hath he called: and whom he hath called, them also he hath justified: and whom he hath justified, also he hath glorified.*

3. They teach not the good pleasure and purpose of God, whereof the Scripture maketh mention in the doctrine of election, doth not consist herein, that God did elect some certaine men rather then others: but in this viz. That God from among all possible conditions (among which are the works of the Law also) or out of the rank of all things did chuse as condition to salvation, the act of faith (in it selfe ignoble) and imperfect obedience, and was graciously pleased to repute it for perfect obedience, and accompt it worthy of the reward of everlasting life. By this pernicious error, the good pleasure

sure of God and merit of Christ is weakned, besides that by such unprofitable questions men are called from the truth to free justification, and from the single plainnesse of the Scriptures, and that of the Apostle is out-faced as untrue, 2 Tim. 1.9. *God hath called us with a holy calling, not according to our workes, but according to his purpose and grace which was given to us through Christ Jesus before the world began.*

4. They teach that in election unto faith this condition is formerly required, viz. That a man may use the light of reason aright, that he be honest, lowly and humble, and disposed unto eternall life, as though in some sort election depended on these things; for these the Teachers have a strong tangle of Pelagius; & broadly enough tell the Apostle that he is wide when he saies, Eph. 2.3. *We had all our conversions in times past in the lust of the flesh, fulfilling the will of the flesh, and of the mind, and were by nature the children of wrath as well as others: But God which is rich in mercy, through his great love where-with hee loved us,*

Even when we were dead in sins, hath quickned us together with Christ, (by grace ye are saved)

And hath raised us up together, and made us sit together in heavenly places in Jesus Christ.

That he might shew in the ages to come the exceeding riches of his grace in his kindnesse towards us in Jesus Christ.

For by grace ye are saved through faith, and that not of your selves, it is the gift of God.

Not of workes least any should boast.

5. They teach, that incomplete and not peremptory election of singular persons is made by reason of foreseene-faith, repentance, sanctity, godlinesse, and that this is the gracious and Evangelicall worthinesse, by which he that is chosen becomes worthier then hee that is not chosen: & therefore that faith; the obedience of faith, sanctity, godliness, & perseverance are not the fruits or effects of the unchangeable election unto glory, but conditions and causes, *five quibus non*, (that is to say, without which a thing is not brought to passe) before required and fore-scene as already performed by those who are compleatly to be chosen, a thing repugnant to the whole Scripture, which every where beates into our eares and hearts these and such like sayings, Rom. 9. 11. *Election is not of workes, but of him that calleth, Acts 13. 48. As many as were ordained to everlasting life, believed, John 15. 16. Ye have not chosen me, but I have chosen you, Rom.*

11. 6. *If of grace, not of works,* 1 John 4. 10. *Herein is love, not that we loved God, but that he first loved us, and sent his Son, &c.*

6. That not all election to salvation is unchangeable, but that some which are elected, notwithstanding Gods decree, may perish, and for ever doe perish. By which grosse error they both make God mutable, and overthrow the comfort of the godly concerning the certainty of their salvation, and contradict the holy Scriptures, teaching, *Math. 24. 24. That the Elect cannot be seduced,* John 6. 39. *That Christ doth not lose those that are given to him by his Father,* Rom. 8. 30. *That God whom he hath predestinated, called, justified, them he doth also glorifie.*

7. They teach, that in this life there is no fruit, no sense, no certainty of immutable election unto glory, but upon condition, contingent, and mutable: For besides, that it is absurd to make an uncertain certainty. These things contrary to the experience of the godly, who with the Apostle, triumph upon the sense of their election, and extoll this benefit of God, who rejoyce with the Disciples according to the admission of Christ, *Luke 10. 20. That their names are written in heaven.* And lastly, who oppose the sense of their Election, against the fierie darts of devillish temptations, demanding, *Rom. 8. 33. Who shall lay any thing to the charge of Gods elect?*

8. They teach, that God out of his meer just will hath not decreed to leave any man in the fall of *Adam*, and common state of sin and damnation, or to passe over any in the communication of grace necessary to faith and conversion, for that stands firme, *Rom. 9. 18. Hee hath compassion upon whom he will, and whom he will he hardneth.* And that *Math. 13. 11. To you it is given to know the mysteries of the Kingdome of heaven, but to them it is not given.* In like manner, *Math. 11. 25, 26. I glorifie thee, Father, Lord of Heaven and Earth, that thou hast hidden these things from the wise, and understanding men, and hast revealed them unto Babes: Even so, O Father, because thy good pleasure was such.*

9. They teach, that the cause why Gods sends the Gospel rather to this Nation then to another, is not the meer, and onely good pleasure of God, but because this Nation is better, and more worthy of it then that to which hee hath not communicated the Gospel: For *Moses* gaine-sayes this, speaking thus unto the people *Israel,* *Deut. 10. 14, 15. Behold heaven, and the heaven of heavens is the Lord thy Gods, and the earth, with all that therein is: Notwithstanding the Lord set his delight in thy Fathers to love them, and did chuse their*

seed

seed after them, even you above all people, at appeareth this day. And Christ, *Matth. 11. 21. Wo be to the Chorazin, wo be to the Bethsaida,* for if the great works which have been done in you, had been done in Ty-rus and Sydon, they had repented long ago in sackcloth and ashes.

2. *Their Errors concerning Christs death, and the redemption of men by it.*

They teach that God the Father ordained his Sonne unto the death of the Croas without any certaine, and determinate counsell of saving any particular man expressly, so that its necessary profit and dignity might have remained whole, sound, and perfect in every respect, compleat and entire in the impetration of Christs death, although the obtained redemption had never actually been applied to any particular person; for that assertion is reproachfull to the wisdom of God the Father, and the merit of Jesus Christ, and contrary to the Scripture, where our Saviour Christ saith, *Joh. 10. 15. I lay down my life for my sheep, v. 27. And I know them.* The Prophet speaketh thus of our Saviour, *Isa. 53. 10. When hee shall make his Son a sacrifice for sin, he shall see his seed, and prolong his dayes, and the will of the Lord shall prosper in his hands.* Lastly, it overthroweth any Article of our faith, wherein we doe believe that there is a Church.

2. They teach, that this was not the will of God, that hee might establish a new Covenant of Grace by his blood, but that hee might onely procure unto his Father the bare right of making againe with men any Covenant whatsoever, whether of Grace or of Workes; for this thwarteth the Scripture, which teacheth that Christ is made the surety and Mediator of a better, that is, a new Covenant, *Heb. 7. 23. and Heb. 9. 17.* The Testament is confirmed when men are dead.

3. They teach, that Christ by his satisfaction did not certainly merit for any mans salvation it self; and faith by which this satisfaction of Christ may bee effectually applied unto salvation, but onely that he purchased his Fathers power or resolution to enter into a new match with Mankind, and to prescribe them what new Covenant soever he pleased. The performance of which condition should depend upon mans free will, and that therefore it might fall out that either no man, or every man might fulfill them: for these either too too basely of Christs death, in no wise acknowledging the chiefest, and

and most excellent fruit and benefit procured thereby, and will call up again the Pelagian heretic from hell.

4. They teach, that the new Covenant of Grace with God the Father, by the mediation of Christs death made with men, doth not consist herein, *viz.* That we are justified before God, and saved by faith, inasmuch as it apprehendeth the merit of Christ, but herein, *viz.* That God, the exaction of perfect legall obedience being abrogated; reputes faith it self, and the perfect obedience of faith for the perfect obedience of the Law, and graciously thinks it worthy of the reward of eternall life. This concludeth the Scripture, Rom. 5. 25. *All are justified freely by grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a reconciliation through faith in his blood.* And with wicked Socinus they bring in an uncount and strange justification of man before God, contrary to the consent of the whole Church.

5. They teach, that all men are received into the state of reconciliation and grace of the Covenant, so that no body shall bee condemned for Originall sin, nor in respect of it be lyable unto death, or damnation; but all acquitted, and freed from the guilt of that sinne.

This opinion is contrary to the Scripture, which affirms, that by nature we are the children of wrath. This the Arminians learnt from the Anabaptists.

They imply the distinction of impetration & application, to the end that they may infuse this opinion to unskillfull, and unwary wits; namely, that God as much as concerns him would conferre upon all men equally those benefits which are promised by Christs death. And whereas some rather than others are made partakers of forgiveness of sins & life eternall; & this diversity depends upon thir own free-will, applying it selfe unto Grace indifferently offered, but not upon the singular gift of mercy effectually working in them rather then others, that they may apply this Grace unto themselves; for they while they bear the world in hand, that they propound this distinction with a sound meaning, they goe about to make the people drink of the poysonous cup of Pelagianism.

7. They teach that Christ neither could, nor ought to die, neither did die for those whom God dearly loved, and chose unto eternall life, seeing such stood in no need of Christs death.

In this they contradict the Apostle, who saith, Gal. 2. 20. *Christ loved me, and gave himselfe for me.* In like manner Rom. 8. 33. *Who shall*

lay any thing to the charge of Christs chosen? It is God that justifieth, who shall condemn? It is Christ which is dead, to wit for them. And our Saviour averring, Joh. 10. 15. I lay down my life for my Sheep. And Joh. 15. 12. This is my commandment, that ye love one another as I have loved you: greater love then this no man hath, that a man lay down his life for his friends.

Thirdly and fourthly, their Errours concerning mans corruption,
and conversion unto God.

1. They teach, that it cannot be well objected that original sin of it self is sufficient for the condemning of all mankind, or for the deserving of any temporall, or eternall punishment.

In this they goe against the Apostle, who saith, *Rom. 5. By one man sin entred into the world, and death by sin, and so death passed upon all men, for that all have sinned.* And ver. 16. *The judgement was by one to condemnation, Rom. 6. 23. The wages of sin is death.*

2. They teach that spirituall gifts, or good qualities, or vertues, such as our goodnes, holines, or righteousness, could not be seated in the will of man in his first creation; and therefore in his fall the will could not be bereft of them.

This is contrary to the Image of God laid down by the Apostle, *Eph. 4. 24. where he describeth it by righteousness and holines, which doubtless are placed in the will.*

3. They teach that in spirituall death no spirituall gifts were separated from the will of man, for that the will it selfe was never corrupted, but onely encombred by the darkness of the understanding, and unrulinesse of the affections: which impediments being removed, the will may be put into her own inbred faculty of freedome; that is, of her selfe will, or nill, chuse or refuse any kind of good set before her.

Verily this is a new faigned, and erroneous peece of doctrine, bent on purpose for the enhancing of the Forces of Free-will, contrary to that of the Prophet, *Jer. 17. 5. The heart is deceitfull above all things, & desperately wicked.* And that of the Apostle, *Eph. 2. 3. Among whom (namely the children of disobedience) all we had our conversation in times past, in the lusts of our flesh, fulfilling the wills of the flesh, and of the mind.*

4. They teach that an unregenerate man is not properly nor totally dead in sins, nor destitute of all strength tending to spirituall good,
but

but that he is able to hunger and thirst after righteousness, or everlasting life, and to offer the sacrifice of an humble, and contrite heart; even such as is acceptable to God.

These assertions march against the direct testimonies of Scriptures, Eph. 2. 1. 5. *We were dead in trespasses and sins.* Gen. 6. 7. *Every imagination of the thoughts of man's heart is only evil continually.* Moreover, the hungry and thirsting for deliverance out of misery, and for eternall life, as also offering to God the sacrifice of a broken heart, is proper to the Regenerate, and such as are called blessed; *Psa. 51. 9. Mat. 5. 6.*

5. They teach that a corrupt, and naturall man can so rightly use common grace (by which they mean the light of nature, or those gifts which are left him after the fall) that by the good use thereof he may obtain to a greater; namely Evangelical, or saving grace, and by degrees at length salvation it self. And that God for his part sheweth himselfe ready in this manner to reveale Christ to all men, seeing he doth sufficiently, and efficaciously afford to every man necessary means for the making Christ known, and for faith and repentance.

This is convinced to be false, as by the experience of all Ages in the world, so also by Scriptures, *Psal. 147. 19, 20. He sheweth his word unto Jacob, his statutes and his judgements unto Israel: He hath not dealt so with any nation, & as for his judgements they have not known them.* Act. 14. 16. *God in times past suffered all Nations to walke in their own waies.* Act. 16. 6, 7. *Paul and his company were forbidden to preach the Word in Asia; and after they were come to Mylasa they offered to go into Bythinia, but the Spirit suffered them not.*

6. They teach, that in the true conversion of a man there cannot be infused by God any new qualities, habits, or gifts into his will; and so faith, by which we are first converted, and from which we are styled faithfull, is not any gift or quality infused by God, but onely an act of man, that this faith cannot be called a gift otherwise then in regard of the power and means given us of attaining it.

These strange Positions are contrary to holy Scriptures, which testify unto us, that God doth infuse, or shed down into our hearts new qualities of faith, obedience, and some of his love towards us, *Jer. 31. 33. I put my law into their inward parts, and write it in their hearts.* Isa. 44. 2. *I will pour water upon him that is thirsty, and floods upon the dry grounds; I will pour my Spirit upon the seed.* Rom. 8. 5. *The love of God is shed abroad in our hearts, by the holy Ghost which is given unto us.* They

contradict also the continuall practise of the Church, which useth to pray after the manner prescribed by the Prophet, *Convert me, O Lord and I shall be converted.* Jer. 31. 18.

7. They teach, that the grace wherewith we are converted unto God, is nothing else but a gentle inducement, or (as others explaine it) that the most noble kind of working a mans conversion, and most suitable to our nature: is performed by swasory motives or advice; and that no cause can be alledged why even such morall grace alone should not of naturall men make spirituall. Nay, moreover, that God doth not produce the consent of our will otherwise then by way of morall counselling; and that the efficacie of Gods working, wherein he exceedeth the working of the Devill, consisteth in this, that the Devill promiseth temporary things, but God things eternall.

This is down-right Pelagianisme, and warreth against the whole course of Scripture, which besides this swasory course of moving acknowledgeth in the conversion of man another manner of working of Gods Spirit, and that more divine, and of farre greater efficacy, *Ezek. 36. 26. I will give you a new heart, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you an heart of flesh.*

8. That God in regenerating a man doth not employ that omnipotent strength whereby he may powerfully and infallibly bow and bend his will unto faith and conversion, but that all the gracious operations which God useth for our conversion being accomplished, neverthelesse man may withstand God and his holy Spirit, intending that mans conversion; yea, and oftentimes doth make actual resistance; so it lyeth in mans power to bee, or not to be regenerate.

This amounteth to no less then the denying of all efficacy to Gods grace in our conversion, and to the subjecting of the worke of Almighty God unto the will of man, which is flat contrary to the Doctrine of the Apostles, *Ephes. 1. 19. That we beleve according to the working of his mighty power.* And *2 Thes. 1. 11. That God fulfilleth all the pleasure of his goodness, and the worke of faith with power.* *2 Pet. 1. 3. That Gods power hath given to us all things that pertain to life and godliness.*

9. They teach, that grace and free-will are co-operating causes joyntly concurring to the beginning of conversion, and that grace doth not in the order of causality goe before the action of the will.

That

That is, that God doth effectually help mans will to conversion before the will of man moveth and determineth, or seeketh it self thereunto.

This doctrine was long since condemned by the ancient Church among the Pelagian Errors out of the Apostles Authority; Rom. 9. 16. *It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* And 1 Cor. 4. 7. *Who maketh thee to differ from another? And what hast thou that thou didst not receive? Item, Phil: 2. 13. It is God that worketh in you both to will and to doe of his good pleasure.*

5. Errors concerning the perseverance of the Saints.

1. **T**hey teach that the perseverance of the Faithfull is not an effect of Election, nor any gift of God purchased by the death of Christ, but that it is a condition of the new Covenant which is to be performed by mans part by his own free will before his (as they themselves speak peremptorily) Election and Justification; whereas the holy Scriptures testify, that it followeth Election, and is given to the Elect by virtue of Christs death, resurrection, and intercession, Rom. 8. 32. *He that spared not his own Son, but delivered him up for us; how shall not he with him give us freely all things? Who shall lay any thing to the charge of Gods Elect? It is God that justifieth, who is he that condemneth? It is Christ that dyed, yea, or rather that is risen again, who is even at the right hand of God, who also maketh intercession for us: Who shall separate us from the love of Christ.*

2. They teach, that God indeed furnisheth the faithfull man with sufficient strength to persevere, and is ready to maintain that strength in him if he himself be not wanting to his duty; yet notwithstanding, when as all abilities necessary unto perseverance, and all things which God is pleased to use for the preservation of Faith once granted, and set in readinesse, that it stil remaineth in the choice and pleasure of mans will to perform or not.

This opinion is easily discovered to bee an impto of Pelagianism, which whilst it strives to make man free, maketh him sacrilegious, contrary to the uniform, & perpetual consent of evangelical doctrine, which quite strippeth a man of matter of boasting, and ascribeth the glory of his benefit to Gods grace only, and contrary to the Apostle, witnessing that it is God that shall confirm us unto the end, that wee may be blameless in the day of our Lord Jesus Christ.

3. They

3. They teach that the regenerate and true beleevers, not only may totally and finally fall from justifying faith, as also grace and salvation, but that frequently also they indeed do fall from all these, and perish everlastingly.

This opinion maketh the grace of Justification and Regeneration, and Christs continual custodie voyd and of none effect, contrary to the expresse words of Saint Paul, Rom. 5. 8. *While wee were yet sinners Christ died for us, much more then being justified by his blood, we shall be saved from wrath through him.* And contrary to the Apostle St. John, 1 Joh. 3. 9. *Whosoever is born of God sinneth not, for his seed remaineth in him, neither can he sin, because he is born of God.* And also contrary to the word of our Saviour, Joh. 10. 28, 29. *I give eternall life to my sheep, & they shall never perish, neither shall any pluck them out of my hand: my Father which gave them me is greater then all, & none is able to pluck them out of my Fathers hand.*

4. They teach that the regenerate and truly faithful may sin the sin unto death, or against the holy Ghost.

St. *Job.* in his first Epistle, chap. 5. ver. 16. Having made mention of such as sinned unto death, and forbidden to pray for them, presently, ver. 16. addeth, *We know that whosoever is born of God sinneth not;* to wit, that kind of sin; but he that is begotten of God keepeth himself, and that wicked one toucheth him not:

5. They teach that no certainty of future perseverance can be had in this life without special revelation.

By this Doctrine the solid comfort of true beleevers in this life is quite taken away, and the Doctrine of Doubtfulnesse (avouched by the Papists) is brought againe into the Church; whereas the holy Scripture every where draweth this assurance not from speciall and extraordinary revelation, but from the proper marks and signs of Gods children, and from the infallible promises made by God himself, especially the Apostle, Rom. 8. 39. *No creature is able to separate us from the love of God, which is in Jesus Christ,* 1 John 3: 24: *He that keepeth his commandment dwelleth in him, and he in him, & hereby we know that he abideth in us, even by the spirit which he hath given us.*

6. They teach that the doctrine maintaining assurance and perseverance, and of salvation, is of its own nature and gift a soft pillow for the flesh, and hurtfull to good manners, godliness, praying, and other holy exercises; and contrariwise that it is a true commendable thing to be doubtful of such perseverance.

The

The opposers of this assurance doe evidently shew that they know not the powerfulnesse of Gods grace, nor the operation of the Holy Ghost dwelling in the heart, and spare not to outface the Apostle John affirming the contrary in expresse terms, 1 John 3.23. *Beloved, now are we the Sonne of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man, that hath this hope in him purifieth himself, even as he is pure.* They are also refuted by the examples of holy men both in the old and new Testament, who though well assured of their own perseverance and salvation, yet gave not over prayers, and other exercises of godlines.

7. They teach that the faith of those that beleeve but for a season differeth not from Justification and saving Faith, but only in respect of continuance. Christ himself manifestly puts, *Mat. 13. 20. Luke 8. 13.* a three-fold disparison between temporizers and true beleevers, saying that those receive the seed in a stony ground; these in a good ground; that is, an honest, and good heart; those want root, these have a fast root; those are fruitless, these bring forth their fruit with diversity of yeeld, and that with patience, that is with constancy, and perseverance.

8. They teach that it is absurd that a man should lose his first regeneration, and be again new born spiritually.

They that teach this, do thereby deny the incorruptibleness of that divine seed whereof we are born anew, contrary to the testimony of the Apostle St. Peter, 1 Pet. 1.23. *Being born anew not of corruptible seed, but of incorruptible.*

9. They teach that Christ never prayed for the faithfuls infallible perseverance in Faith, in which they contradict Christ his saying to Peter, *Luke 22.32. I have prayed for thee that thy faith faile not.* And also witnessing, *Joh. 17.20.* That himself prayed not only for his Apostles, but also for all that should believe by their word, when hee said, ver. 11. *Holy Father keep thine own (namely) those whom thou hast given me; and ver. 15. I pray that thou shouldst not take them out of the world, but that thou shouldst keep them from the evil.*

For your better satisfaction read the Synod held at Dort, in the yeares of our Lord 1618. 1619. where the Orthodox Opinions of the Reformed Churches are set down, and the Errours before named condemned. King James of blessed memory was a speciall meanes for the suppressing of these Sectaries, as appeareth by his writings against them.

Predestination to life is the everlasting purpose of God, whereby before the foundations of the world were laid, he hath constantly decreed by his counsels secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of Mankind, and to bring them to Christ, to everlasting salvation, as Vessels made to honour: therefore they which be endued with so excellent a benefit of God be called according to Gods purpose by his Spirit, working in due season; they through grace obey the calling, they be justified freely, they be made Sonnes of God by Adoption, they be made like the Image of his only Sonne Jesus Christ, they walke religiously in good works, and at length by Gods mercy they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feeble in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternall salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious, and carnall persons, lacking the spirit of Christ, to have continually before their eyes the sentence of Gods Predestination, is a most dangerous down-fall, whereby the devill doth thrust them either into desperation, or into wretchednesse of most uncleane living, no lesse perillous then desperation. Furthermore, we must receive Gods promises, in such wise as they bee generally set forth in holy Scripture, and in our doings that will of God is to be followed, which we have expressly declared unto us in the word of God. To conclude, sith wee cannot our selves thinke one good thought; let us not in the work of salvation attribute any thing to our selves, but to God let us give all the glory.

Of the SOCINIANS.

In treating of these Sectaries I will propose

1. *Their Original.*
2. *Some of their chief Errors, with the refutation of them.*

1. Socinism

1. *Socinisme* or *Socinianisme* hath its name from *Lalins Socinus*, and his Nephew *Faufus Socinus*, both *Italians* of *Siena* in the *Senate* of *Florence*.

2. *Lalins Socinus* in the time of Mr. *Calvin*, broached his opinions by private Letters, written to *Calvin*: *Faufus* his Son, by publike writings, and by Bookes followed the steps of his Father in corrupting and traducing the sincere and orthodox faith.

3. For *Socinianeisme* is a compound of many pernicious and antiquated heresies, in which are revived the errors especially of these five Sects, viz. *Ebionites*, *Arians*, *Photinians*, *Servetians*, *Antitrinitarians*, with which are joyned the *Samosatenians*, and *Sabellians* of whom also they participate. Their erroneous & dangerous opinions may be read especially in the works of *Socinus*, *Ostrodinus*, *Catechus Racoviensis*, *Crellius*, *Volkellius*, and others.

The principall of them may be reduced to the heads following being six in number.

1. Concerning God.

1. That there is no naturall knowledge of God, by which we may be instructed to any kinde of acknowledgment or beliefe of a Deity, or any thing concerning the being of God, refuted, *Rom.* 1. 20. *Rom.* 2. 14.

2. Christ his Incarnation.

2. That the Incarnation of Christ is repugnant to reason, and cannot be sufficiently proved out of Scripture, Refuted, *John* 1. 14.

Deity.

That Christ is not truly God, and that the beliefe of his divine nature is not agreeable to Scripture, Refuted, 1. *John* 5. 7. 8. *Phil.* 2. 6. *John* 5. 18.

Satisfaction.

That Christ did not by his death satisfie for our sin. Refuted, *John* 11. 5. 2. *Cor.* 5. 15. *Tit.* 2. 14. *Matth.* 20. 18. 1. *Tim.* 2. 6.

3. The holy Ghost.

That the holy Ghost is not God. Refuted, 1. *John* 5. 7.

4. The Trinity.

That it is repugnant to the word of God, to beleieve three Persons and one God. Refuted. 1. *John* 5. 7. *Matth.* 28. 19.

5. Man.

That man in the state of Innocency was not created in Originall righteousness. Refuted, *Eccles.* 7. 29.

6. *The Scripture or word of God.*

That the old Testament is not necessary for a christian man, though it may be profitably read. Refuted, *Iohn* 5. 46. *Acts* 17. 11.

ANTRINITARIANS, or new ARRIANS.

The Originall of these new Arrians.

Their blasphemies.

Called *Arrians* of the old heretick *Arrius*, who was a deacon of the Church of *Alexandria*, *Achillas* the Bishop being dead, and *Alexander* being chosen, he infected the world with this heresie: he was condemned in the councill of *Nice* by 318. Bishops under the Emperour *Constantine* the great, and banished: he dyed as *Indus* the Traitor did, his Bowells falling out of his belly.

The *Antitrinitarians* have renewed *Arrius* his old heresie, and they are called *Antitrinitarians* because they blaspheme and violate the holy Trinity. These *Antitrinitarians* sprung up in *Polonia* and neighbour countreys in the yeare of our Lord, 1593. Against this Sect Doctor *Pelargus Wigandus*, and others have written Learned Treatises.

The horrible blasphemies, and devillish opinions of these Hereticks I am loath to name, but that my desire is that christians should take notice of them to beware of them.

1. They deny the Trinity of persons: which blasphemy *St. Iohn* refuteth, *1. Iohn* 5. 7. *There are three that beare record in heaven, the Father, the Word, and the holy Ghost, and these three are one.* Read *Gen.* 1. 26. And God said, let us make Man in our owne Image, and God created man in his owne Image. *Matth.* 3. verse 17.

2. They deny the Son to be God: which blasphemy is refuted, *Isa.* 9. 6. *For unto us a child is born, unto us a Son is given: his name shall be called Wonderfull, Counsellor, the mighty God, &c.* *Iohn* 1. vers. 1, 2. *In the beginning was the Word, and the Word was with God, and the Word was God.*

3. The eternall generation of the Son to be against reason, against truth: refuted, *Mic.* 5. 2. *Thou Bethlechem Ephrata, out of thee shall come to be a ruler in Israel, whose goings have been of old from everlasting,* *Iohn* 1. 14. *Psal.* 7. *Col.* 1. 15.

4. Christ not to be called God in respect of his Essence, but by reason of his dominion, which is refuted, *Iohn* 10. 30. *I and the Father am one,* *1. Iohn* 5. *Heb.* 1. 3. *Psal.* 2. vers. 7.

5. The

5. The holy Ghost not to be God, refuted; *Acts 5: 3. Why hath Satan filled thy heart to lye to the holy Ghost? Thou hast not lye to men but to God.* Isa. 4. 8. 16. Job 33. 14. Psal. 33. 6.

From these false doctrines and heresies good Lord deliver us.

These hereticks have been heretofore burnt amongst us, as Anno 1611. March 18. *Bartholomew Legate*, an obstinate Arrian, was burnt in Smithfield; he refused all favour, contemned Ecclesiasticall government. And in the Month of *April* following, one *Edward VVighman* was burnt at *Lichfield* for the same heresie. *Queen Elizabeth* of blessed memory, hearing of them, said, she was very sorrowfull to heare that she had such monsters in her Kingdome; and truly, it grieveth me very much to relate their blasphemous and divellish opinions.

OF MILLENARIES.

AN heresie frequent at this time. This Sect looketh for a temporary Kingdome of Christ, that must begin presently, and last 1000. yeares. Of this opinion are many of our Apocalyptical men, that study more future events then their present duty, and more rules by propheties then precepts.

This fancie is most dangerous for all estates.

1. For to promote that Kingdome of Christ, they teach that all the ungodly must be killed.
2. That the wicked have no property in their estates.
3. That the promise might be fulfilled, that the meek must inherit the earth.

This Doctrine filleth the people with a furious and unnaturall zeale, which breaths nothing but fire and sword, and maketh them to looke upon their country-men with such an eye as the *Anabaptists* cast upon *Munster* when they came first to it, viz. a malignant and covetous eye, discerning their prey, and marking the rich men to ruine and destruction. God deliver us from such a Reformation brought in by a multitude, misled with a frantick zeale and giddy Revelations.

This was the ancient error of *Cerinthus* who was a Jew, and lived in the time of *Domitian* the Emperor, about the yeare of our Lord 96. Among other Errors he taught eternall life to be here in earth, where we should enjoy all pleasures of the flesh.

That after the resurrection, Christs Kingdome should be upon earth, and corporall; and that men should live in carnall concupiscence and lust for one thousand yeares.

He dyed oppressed by the fall of a Bath: when St. John the Evangelist, with some of his disciples were bathing at Ephesus, and saw this Heretick Cerinthus in the bath, he leaped out, saying, Let us depart lest the bath fall upon us, Cerinthus being here the enemy of truth; which came to passe as soone as St. John was gon out of it, as is set downe in these verses of Stigelius.

*Impia Cerinthus sancto cervisia Christo
Dum facit, & stulta garrulitate furit;
Concidit, & rapido blasphemum contrudit istu
Collapse subito facta ruina domus.*

This ancient Heresie condemned by the Church, and long ago buried, is now revived in these latter times.

You shall finde this Heresie confuted in the Chapter of the Anabaptists.

HETHERINGTONIANS.

*Vid. Doffet
Denisons
white nasse*

THE Author of this Sect was on John Hetherington a Boxemaker.
1. This Hetherington being a Trades-man, cast off his Trade, and betook himselfe to be an interpreter of the Scriptures to many persons, keeping private Conventicles.

2. He maintained and published the Church of England to bee no true Church of Christ.

3. He was a man disaffected to the Government and Discipline of the Church of England, and agreeeth with the Familists, holding with them the perfect purity of the soule.

4. He maintained and published, the Sabbath since the Apostles time to be of no force; and that every day is a Sabbath, as much as that which wee call the Lords day, or Sunday.

5. He maintained the Bookes of Esdras was part of the Canonieall Scripture, and that they ought so to be esteemed.

For which Erroneous opinions, tending to the disturbance of the peace of the Church, and to the seducing of many silly soules, he was adjudged for a dangerous Sectary; and among other punishments laid upon him, this was one, that he should recant his Errours at Pauls Crosse.

His

His Errors before named, are confuted by Doctor *Doufen* in a Sermon of his, which he preached at *Pauls Cross* at the Recantation of the foresaid *Hetherington*, he recanted them at *Pauls Cross*; and hath lately written against the *Fanilists*.

THE ANTISABBATARIANS.

THESE *Anti-Sabbatarians* hold the Sabbath day, or that which we call the Lords day, to be no more a Sabbath; In which they go about to violate all Religion; for take away the Sabbath, and farwell Religion.

The Morality of the Sabbath doth consist not in a mysticall resting from sin, but in celebrating an appointed day in seven to the worship and service of Almighty God.

1. The Sabbath was instituted in the time of mans Innoquency.
2. The manner of Promulgation of it in the Decalogue, is worthy to be observed. God saith, *Remember thou keepe holy the Sabbath day.*
3. This Law is not placed among the Ceremoniall or Judiciall Laws, but in the Decalogue it selfe.

The reasons for keeping it are expressed in the Commandement, viz. *Six dayes thou shalt labour and doe all that thou hast to doe; but the seventh day is the Lords, &c.*

Reasons why the Lords day is to be observed.

1. BY Morality of the Fourth Commandement, because the Morall Law is not abrogated by the Gospel, but established, *Rom.*
3. 3.
2. Because this day on which our Lord rose, hath been observed by all Christians. It was kept at *Ierusalem*, *Acts* 2. 1. It was kept at *Troas*, *Acts* 20. 7. At *Pamos*, *Revel.* 1. 10. And in all Christian Churches in the whole world.
3. The ancient Fathers have pressed the observation of this day. *Ignatius* saith, *Let every one that loveth Christ celebrate the Lords day.* *Saint Basil* saith, when as almost all dayes prescribed by the Law are abolished, yet there remaineth one great day of the Lord which never shall be abolished. Their testimonies are infinite.
4. God hath from time to time shewed his fearefull judgements upon prophaners of his day, as you reade in the Practice of Pietie. A certaine husbandman grinding corne on the Lords day; had all his

his meale burned to ashes: another carrying corne upon the same day, had his Barne and all his Corne the next night burnt.

A certaine Noble-man usually prophaneing the Lords day by hunting, had a child by his Lady which had a head like a hound. Many examples of Gods judgements are theret set downe, all which may be faire warnigs to forewarne not onely prophaners of the Sabbath, but also all such as by their pernicious Do&rine teach men to prophane it.

TRASKITES.

SO called of one Mr. *John Trask*, whom the Author knew well. His opinions were, that it was not lawfull to doe any thing forbidden in the old Law, nor to keep the Christian Sabbath. One *Theophilus Braborn* endeavoured with him to bring back the Jewissh Sabbath, and to that purpose writ a booke in the yeare 1632.

The Positions concerning the Sabbath by them maintained were these.

1. **T**Hat the fourth commandment of the Decalogue, *Remember the Sabbath day to keep it holy, &c.* Exod. 20. is a divine precept; simply and entirely Morall, containing nothing legally Ceremoniall in whole or in part, and therefore the weekly observation thereof ought to be perpetuall, and to continue in full force and vertue to the worlds end.

2. That the Saturday or the seventh day in every weeke ought to be an everlasting holy day in the Christian Church, and the religious observation of this day obligeth Christians under the Gospell, as it did the Jewes before the coming of Christ.

3. That the Sunday, or Lords day is an ordinary working day, and it is superstition and will-worship to make the same the Sabbath of the fourth commandment. Of this opinion was *Theophilus Braborn*. As the *Anabaptists* will have no children baptized, because there is no expresse command for it in the Scripture; so these *Sabbatarians* will have no Sunday, because they can finde no expresse Text for the alteration of it. *John Trask* for his Judaicall opinions was censured in the *Star-chamber* to be set upon the Pillory at *Westminster*, and from thence to be whipt to the Fleet, there to remaine prisoner; three yeeres after he writ a recantation of all his Schismaticall errors.

Also

Also *Theophilus Braborn* had his doome in the *Star-Chamber*, and afterward renounced his errors by conference had with *Doctor White* Lord Bishop of *Ely*, which caused him to write a booke of the sabbath.

For the observation of the Lords day, we read there is among others a treatise of *Doctor Bonners*, called (*a profitable and necessary doctrine*) wherein on the fourth commandment Sunday is often called by the name of Sabbath, and therein (saith he) we must have our minds quiet and free from all worldly cares, and give them entirely and wholly unto God, both privately and publickly; and that we must occupy our selves in thought, word, and deed, as may be to the glory of God, with spirituall edifying both of our selves, and also of our neighbours; and that every one must instruct his children, servants and family in vertue and goodnesse: and as *St. Augustine* saith, *Serm. 251. Let us mark and see that our rest be not vaine or fruitless, but that we being sequestred from all rurall works, and from all business, doe from the evening on the Saturday untill the evening on the Sunday, give our selves to divine service.* Only and after such sort we doe duly or well sanctifie the sabbath of our Lord: And to prove the sabbath day to be kept, he citeth *Gen. 2. 5. Exod. 16. 25. Exod. 23. 12. Exod. 31. 14. Exod. 35. 2. Numb. 15. 35.* Some Christians their be that keep both Saturday and Sunday, as the *Ethiopians*.

Bishop of
London.

Of the JESUITES.

This sort or Order is of a latter Edition then the *Anabaptists*, and therefore not to be omitted.

In describing of them I purpose to set downe:

1. *Their Originall.*
 2. *Their Government.*
 3. *Their Errors, in which they doe not agree with other Papists.*
 4. *That they are of all Sects most pernicious and dangerous.*
1. **F**OR their Originall, the first foundation was one *Loyola* a Spanish souldier; who was maimed by the *French*, at the siege of *Pampelona*, his right leg being broken by a shot, and his left leg with a stone cast from the wall.

This order boasteth much of heavenly visions, and divine revelations (not unlike the *Coetanij* the *Anabaptists*) as that the blessed Virgin

Mary appeared to *Ignatius*, with her son *Jesus* in her Armes; perswading him to erect this order, to which she promised to be propitious. They will tell you that *Ignatius* was rapped up into heaven, and that almighty God shewed him the modell or frame by which he created the world, with many such like fancies. Moreover whereas other orders beare the name of their founders; as the *Dominicans* of *Dominicke*; the *Franciscans* of *Francis*: they beare the name of *Jesus*, whereas (saith my Author) they came from the Devill, the Father of lyes, they being the last Engine and device of Satan to supplant the truth. This order was confirmed Anno 1540. by *Paul* the third Bishop of *Rome*. *Gregory* the 13. Bishop of *Rome*, gave to the *Jesuites* a place in *Rome* called the *Island*, in which they demolished many houses, turned many widdows out of their dwellings, and built themselves a most magnificent and sumptuous Colledge. It is reported, that it cost in building 25. Tunne of Gold, in which the Pope placed 500. *Jesuites* of severall nations.

2. For their government, the *Jesuites* have a chiefe whom they call their Generall, who attendeth upon the Pope in *Rome*, their late Generall was *Claudianus Aquaviva*, his office is to govern the whole Order, and to make new orders: and their generalls commands the *Jesuites* receive as divine oracles. They believe and obey their generall as Christ himselfe.

Next their generall they have foure assistants, who, as their generall attendeth the Pope, so doe they attend their generall. The office of these 4 is to promote the Popes authority into the 4 quarters of the world. The *Jesuites* their Emissaries abroad, signifie unto them in writing how Princes stand affected to the Church of *Rome*.

Moreover, their office is with the Generall to send Governours, Visters, Rectors, and preachers to the whole order, and to send forth the inferior *Jesuites* into all places of the world, who take upon them all manner of fashions: to doe mischief among souldiers, they are arrayed like souldiers: in Princes courts like Noble-men, attending forreign Embassadors: in Cities like Merchants; yea sometimes they beg of Protestant Ministers, as men banisht for Religion: And all this to dive into the secrets of state, and to disclose the counsells of Princes.

3. For their Errors, *Chemnitius* setteth downe 26. some few of which I purpose to relate, and especially those in which they differ from other Papists.

1. They presumptuously arrogate to themselves the name of *Jesus*, which is a name above all names.

2. They

2. They place their generall in equall authority with Christ, saying, *The voice of our Generall is the voice of Christ.*

3. The Jesuites generally maintaine the Popes temporall power, as well as spirituall, that he may depose Kings and dispose of their Kingdomes, which the French Papists doe not allow of, viz. Their decree set forth, *Anno 1611.* and among us, *Hart, Bartley, Preston,* and others disclaime this power given by the Jesuites to the Pope.

4. They deny the lawfulnessse of the Oath of Allegiance, which the secular Priests doe all generally allow and take: see *Blackwell, Howard, Widrington,* and the Author of the *safeguard from shipwrack.*

5. The Jesuites also teach it to be not only lawfull, but also meritorious to lay hands upon the *Lords Anoynted*, and to murder Hereticke Kings after the Pope hath declared them to be such: see *Mariana, Anti-Cotton*, but the secular Priests disclaime and abhor this doctrine.

6. The Jesuites hold that the Pope is only *Iure divino*, a Bishop, and that all other Bishops hold from him: but the Cardinall of *Lorraine*, and the *French Bishops*, with many other, hold Bishops to be *Iure divino*: see the history of the counsell of *Trent.*

7. The Jesuites with the *Franciscans* believe the immaculate conception of the Virgin *Mary*, which the *Dominicans* and other Papists doe deny.

8. The Jesuites with the *Pelagians* and *Arminians*, holde that God worketh in our conversion only *Moraliter*, by way of swasion; but *Iacobits* and other *Papists*, especially the *Spaniards* (as we may see in *Alvares* and others) maintaine with all Orthodox Divines, that God worketh Physically, & *per modum physici agentis*, by powerfull inclining the faculty of the will.

For confutation of these errors, so many bookes are written against them in *English*, and some of them are confuted before, so that I may save my labour.

These are the most pernicious and dangerous sort of all others. These are not Ignorant Sots like the *Anabaptists*, and others, but educated and brought up in all manner of human Learning, and so more able to doe mischief.

These take upon them to justifie all the Errors and Abominations of Antichrist; yea, their Idolatries and Sodomiticall, uncleannesses they will defend and maintaine.

And have they not for this cause, (a thing most abominable to be spoken of) corrupted the writings of the Ancient Fathers, and new printings of them, make them speak as they would have them, and

also written many bookes in their names to beare witness with them of their Novelties? A Volume will not containe their combustions that they have raised in Kingdomes and States. Their plotting of treasons, and especially the Powder-treason, a divellish designe, not to be beleaved in ages to come. Their murdering of Princes, and all these, under pretence of holynesse. O God that art in heaven. dissipate their connells; O Christ, the Redeemer of thy Church by the grace of thy holy Spirit, deliver *England* from these wicked *Assassians*, and remove them far from our dwellings.

One thing will I adde to shew what impostors they are. I will set downe, how by a pretended delusion of theirs, a few of them had almost perverted a whole Kingdome of Christians, in which there is a Patriarke and 18. Bishops. In the yeare of our Lord 1614. *Tennrazes* being King of the *Georgians*, the *Persian* Army entred his Countrey, spoiled divers Towns, carried away many prisoners, and among others, *Cereba* the Kings Mother out of the city *Cremen*. The old Queen refusing to become a *Mahometan*, and speaking ill of *Mahomet*, was put to death, and her body cast out into the fields, left unburied to be eaten of wild beasts. There being at that time certain Jesuites in *Persia*, they sought for her body but found it not, (for *Moacila*, a late servant of hers, who was slave to a *Persian*, got leave of her Master to bring home the body and imbalm it) the Jesuites found a dead mans head, and embalming it, travelled towards *Georgia* with it: and drawing neere they sent a messenger to the King, to let him understand that certaine *Roman* Christians were come out of *Persia*, who brought with them the head of the holy Martyr *Cereba* his Mother, which had delivered them out of many dangers. The Prince hearing this, went a daies journey with a great troop of his Nobility and Clergy, and brought the holy relique to *Chachete*, and with great honour and celebrity placed it in the Church of the holy Martyr, *Sr. George* of *Aberdall*, and used them with all respect, and sent them great gifts, which they refused, saying, that they had vowed poverty: Infinite miracles were wrought daily, great offerings they had, the sick resorted to them. Those that were past cure, they told them that their sins were great, and they needed a long time of penance which they prescribed them, and after to returne, before which time they usually dyed: others of whom they had hope of recovery, they used meanes, being Physitians, and attributed their health to the holy relique, and to the Bishop of *Rome*, whom loving *Jesus* had left his Vicar here upon earth: by this meanes they inticed many to the

Romish

Romish Religion of the Nobility, and had great hopes of the King himselfe; but in the midst of all this came letters from *Mocada* his Mothers maid, that the King might ransom his Mothers body which she had with the other prisoners. The King agreeing with the *Persian* King, had home his Mothers body, and many captives, which manifestly knew it to be his Mothers body with her head on. At the same time came also certaine muleters out of *Persia*, who affirmed that they were in the Jesuites company, when they cut off the head of a Malefactor, as they supposed, and embalmed it: whereupon the King commanded them to prison, who were delivered at the intreaty of some of the Nobility. This history was written in Greek by *Gregorius Heremonachus*, the Patrlarchall Exarch from *Trapazunt*, An. 1626. By this meanes the Jesuites had almost perverted the whole countrey of *Georgia*. From this Sect the Lord deliver us.

Sir *Thomas Overburies* Character of a Jesuite.

A Jesuite (saith he) is a larger spoon for a Traitor to feed with the Devill then any other order. Unclasp him, and he is a gray wolfe with a golden starre in his fore-head. So superstitious, he followeth the Pope that he forsaketh Christ, in not giving *Cesar* his due. His vowes seem heavenly, but with meddling with state businesse he seemeth to mix heaven and earth together. His best Elements are confession and penance; by the first he findeth out mens inclinations, and by the latter heaps wealth to his seminary. He sprang from *Ignatius Loyola*, a *Spanish* Souldier, and though he had long since found out the invention of the Cannon, he thought he had not done mischief enough; he is a false key to open princes cabinets, and pry into their counsels; and where the Popes Excommunication Thunders, he holds the de-crowning of Kings to be no more sin, then our puritans doe the suppressing of Bishops. The Order, tis full of irregularity and disobedience, and ambitious above all measure; for of late daies in *Portugall* and the *Indies* he rejected the name of Jesuite, and would be called Apostles Disciple. In *Rome* and other countries that give him freedom, he weares a mask upon his heart: In *England* he shuffles in, and puts it upon his face. No place in our climate hideth him so secretly as a Ladies Chamber. The modesty of the Purservant hath only forborn the Bed, and so mist him.

There is no disease in *Christendome* that may so properly be called the Kings evill. To conclude, will you know him beyond the sea? in his seminary he is a Fox: but in the inquisition a Lyon Rampant.

Of the PELAGIANS.

WRiting of the hereticks and Sectaries of these times, I thinke it not amisse, to writ somewhat of the *Pelagians*; their ancient Errors reviving among us. *Pelagius* was a Welchman, and he is usually stilled *Pelagius* the Briton, to distinguish him from *Pelagius* the *Samosatenian* Bishop; a man learned and Orthodox; *Luther* saith, he was called *Pelagius* of *Pelagus* the Sea; his errors like the Sea over-flowing in a manner the whole world. His name in Welch was *Morgan*, which signifies the Sea. He lived in the time of the Emperour *Theodosius* the younger, about the yeare of our Lord, 416. His errors were condemned in the Synod of *Carthage*, *An.* 425. In which their assembled 217. Bishops; and among others St. *Augustine*: And also in the *Melevitan* Councell held in *Africa*, his errors are set downe by *Augustine*, *Hierom*, *Ambrose*, *Isidore*, *Prosper*, and *Fulgentius*. *Pontannus* setteth them downe to be twelve.

Pontannus
Catal,
barete.

1. He taught that *Adam* had dyed, although he had not sinned, by the Law of nature, and so sin not to be the cause of death.
2. *Adams* sin to be noxious to himself only, and not to his posterity; and there to be no originall sin.
3. Lust and concupiscence being naturall not to be evill, but rather good; and sin not to be propagated by generation.
4. The former being granted, children to have no originall sin from their Parents.
5. The Children of the faithfull, though not baptized, to be saved, and to enjoy everlasting life, but not in heaven.
6. Men to have now free will, even after sin, which is sufficient and fit to doe well without Gods grace.
7. Gods grace to be obtained by the merit of our works.
8. The word grace in holy Scripture not to be meant the gracious remission of sin and the donation of the holy Ghost, but the promulgation of doctrine.
9. Faith to be the knowledg of the Law, and history as they call it, no speciall work and our perseverance in faith.
10. The Law of God to be satisfied by externall obedience neither it to be impossible for a man to keep.
11. The prayers of the Church for sinners, that they may be converted; & for the faithfull to persevere, to be made in vaine: because it is in the power of our owne free-will. And we need not aske that of God that we have power to doe our selves.
12. They

12. *They do mock and scoffe at the doctrine of Predestination, exploding it out of the Church.*

These Errors need no confutation, being so opposite to the holy Scripture.

SOUL-SLEEPERS.

That the soule dyeth with the body is an old and despicable Heresie, raised in *Arabia*, about the time of *Origen*, and extinguished by his dispute immediately after the birth thereof: such as were infected with this opinion were termed by Saint *Augustine*, *Arabici*; by reason of the Province in which this Error first arose. This Heresie is risen up againe amongst us, and an obscure Author laboreth to maintaine in a Treatise late published amongst us, intituled *Mans Mortality*, in which he bringeth an argument out of *Gen. 3. 19.* where *Adam* is told that for his disobedience he must turne unto dust from whence he was made, and not onely his body, but also his soule, which came not out of the dust.

In the description of mans Creation by *Moses*, you may manifestly see the immortality of the soule.

When God created the Beasts, &c. he said, *Let the earth bring forth every living thing.* But when he made man, *Let us make man in our own Image.* And againe, *The Lord God made man of the dust of the earth:* that is, his body: and for his soule, *he breathed in his face the breath of life.* God created the Angels spirits without bodyes: The creatures bodies without soules: hee tooke a body and soule, and made man in his owne image; in respect of his body he hath affinity with beasts; in respect of his soule with heavenly spirits.

The beasts came out of the earth, and to the earth they returne, so mans body.

But his soule came from heaven & returneth to God that gave it.

Besides some foolish Arguments alledged in the Treatise before named, he citeth the words of *Solomon*, *Eccl. 3. 10.* *For that which befalleth the sons of men befalleth beasts, even one thing befalleth them: as the one dyeth, so dyeth the other, yea they have all one breath: so that a man hath no prebeminence above a beast, for all is vanity. All go to one place, all are of the dust, and all turne to dust againe. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.*

Which

Which words were no determination of *Solomons*, but an history of what came in his thoughts, and what troubled him, and stirred him up to a solicitous enquiry, concerning the soules condition, but the state of the soul he determineth, Chap. 12. saying, *Dust returneth unto the earth from whence it came, and the spirit to God that gave it.* To this resolution of Solomon, I may adde our Lords answer to the Saduces, *Matth. 22. 32.* I am the God of Abraham, the God of Isaac, and the God of Jacob. God is not a God of the dead but of the living. This error of theirs is contrary to the holy Scriptures, 2. Cor. 5. 6. 3. *Psal. 31. 5. Lm. 13. 46. Acts 7. 59. Apoc. 6. 40. 24.* To conclude with *Sap. 3.* though not received into the Cannon, yet it is confessed to be very antient, and therefore may claime precedency of Authority before any heathen Philosopher. *The souls of the righteous are in the hands of God, and there shall no torment touch them, 2. In the sight of the unwise they seem to dye, and their departure is taken for misery, and their going from us to utter destruction, but they are in peace.*

ANTISCRIP TURIANS.

AMong others, one wicked Sect denyeth the Scriptures both to the old and new Testament, and account them as things of nought: Whereas by Gods command, they that despised *Moses Law*, by the mouth of two or three witnesses, were to be put to death; these wicked ungodly creatures despise both the Law and the Gospel, and in the presence of a cloud of witnesses: Yea, as I am credibly informed, in publike congregations they vent these their damnable opinions. Almighty God deliver our poor Church from them:

Of the SEEKERS, or EXPECTERS.

MAny have wrangled so long about the Church, that at last they have quite lost it, and goe under the name of *Expecters* and *Seekers*, and doe deny that there is any true Church, or any true Minister, or any Ordinances: Some of them affirme the Church to be in the Wildernesse, and they are seeking for it there: others say that it is in the smoak of the Temple, and that they are a groping for it there: where I leave them praying to God to open their eyes and give

give them repentance, that they may consider from whence they are fallen, and return again to the bosom of that Church, from which they have, to the great dishonour of God, & the scandalizing of the Gospel, made so fearful a defection.

DIVORCERS.

THose I term Divorcers, that would bee quit of their Wives for slight occasions, and to maintain this opinion, one hath published a Tractate of Divorce, in which the bonds of Marriage are let loose to inordinate Lust, putting away Wives for many other causes besides that which our Saviour only approveth, namely in case of Adultery, who groundeth his errour upon the words of God, *Gen. 2. 18. I will make him a help meet for him.* And therefore if shee be not an helper, nor meet for him, he may put her away, saith this Author. Which opinion is flat contrary to the words of our Saviour, *Mat. 5. 21. It hath been said also, whosoever shall put away his Wife, let him give her a testimoniall of Divorcement: But I say to you, whosoever shall put away his Wife, except it be for Fornication, causeth her to commit Adultery; and whosoever shall marry her that is divorced, committeth Adultery.* Again, he confirmeth the same, *Mat. 19. 9. I say therefore unto you, that whosoever shall put away his Wife, except it be for whoredome, and marry another, committeth Adultery; and whosoever marrieth her that is divorced, committeth Adultery.* Vid. *Mar. 10. 11. Luke 16. 18. 1 Cor. 7. 11.*

Of the P A P I S T S.

A Question may be asked, why I rank the Papists among the late Hereticks? To which I answer, that there is a great difference between the ancient Papists and the modern, since their *Trent* Conventicle, and therefore I rank them with the former Sectaries; their doctrines being many of them new. In describing of their Errors, I purpose to shew their differences from the Protestants, which are set down at large in *Mr. Perkins* Reformed Catholike.

1. Concerning *Free-will*; the dissent is in the cause of the freedom of mans will in spiritual things, and especially in the first conversion of a sinner. The Papists say, that mans will worketh with Gods grace in *ing Free-*
the will.

the first conversion of a sinner by it self : we say that mans will worketh with Gods grace in the first conversion, yet not of it self, but by grace, 1 Cor. 2. 14.

2.
Original
sinne.

2. Concerning *Original sin*; the difference between them and us standeth not in the abolishment of it, but in the manner and measure of the abolishment of it. They affirm *Original sin* to be so far taken away after Baptism, that it ceaseth to be sin properly, and is nothing else but a defect and want, making the heart ready to conceive sin : We teach, although it be taken away in the Regenerate in sundry respects, yet it doth remain in them, not as a want, or defect, but as sin, and that properly as St. Paul affirmeth, *Rom. 7. 17.*

3.
Certain-
ty of sal-
vation.

3. Of the certainty of *salvation*; we hold that a man may be certaine of his salvation in this life. They hold the same : The difference is, they hold the certainty to be by hope, and we by faith, *John 1. 12.*

The fourth point is of the Justification of a sinner.

4.
Of Justification.

1. Concerning the matter of our Justification. They grant that in Justification sin is pardoned by the merits of Christ, and that none can be justified without remission of sin.

2. That the righteousness whereby man is justified, cometh from Christ, and from him alone.

3. The most learned of them say, that the merit of Christs death is imputed to every sinner that doth beleve for his satisfaction before God.

We say, that the satisfaction made by Christs death and obedience is imputed to us, and becometh our righteousness. They say it is our satisfaction, and not our righteousness.

The second difference is about the manner of our Justification; we both agree that a sinner is justified by faith : the difference is, the Papists understand a generall faith, whereby a man beleeveth the Articles of Religion to be true. We hold the faith which justifieth to be a particular Faith, whereby we apply to our selves the promises of righteousness, and life everlasting by Christ.

2. The Papists say, that a man is justified by faith, yet not by faith alone, but also by other virtues, as hope, love, &c.

3. They say that we are justified by works, as causes; we say we are justified by workes, as by signes and fruits of our Justification before God.

Fifthly, touching merit we agree, that merits are so far necessary, that no man can be saved without them,

2. That Christ is the root and fountain of all merit.

The

The Papists place merits within a man, making two sorts of them, viz. The merit of persons which is to be found in Infants dying after Baptism, and the merit of Works, which they teach to be meritorious two ways: First, by Covenant, because God hath made a promise to reward them. Secondly, because Christ hath merited that our works should merit; we renounce all merit, and rest only upon the merits of Christ.

The sixth point of Satisfaction.

6.

1. We hold a civill satisfaction, and a recompence for injuries.

Satis-

2. We hold also a Canonical, whereby having given offence to the Church, or any part thereof, a man doth make an open testimony of repentance.

faction.

3. We hold that Christ hath made satisfaction for our sins, and the punishment of them both eternal and temporal. They hold, that Christ by his death hath made satisfaction for all the sins of men, and for the eternall punishment of them all, yet so as they themselves must satisfy for the temporall punishment of them either on earth, or in Purgatory, which we deny.

The seventh point of Traditions.

7.

The Papists teach, that besides the written Word, there be certaine unwritten Traditions, which must bee believed as profitable and necessary to salvation. We hold the Scriptures to be most perfect, containing in them all things necessarie to salvation.

Tradition.

The eighth point concerning Vows.

8.

We say lawfull Vows may be props and stayes of Gods worship, but not the worship itself. They hold vows of things not commanded to be part of the worship of God, as Contineny, Poverty, Regular obedience, which are against Christian liberty.

Of Vows

The ninth point for Images.

9.

We acknowledge the civill use of Images, but we deny any religious worship of them.

Images.

The tenth is the Real Presence.

10.

Wee deny not the presence it selfe; and although wee hold a reall presence of Christs body and blood in the Sacrament, yet we doe not take it to be locall, bodily, or substantiall, but spiritual and mystical to the signs by Sacramentall relation, and to the Communicants by faith alone.

Real presence.

The eleventh is the Sacrifice of the Lords Supper, which they call the Mass. We acknowledge the Lords Supper to be a Sacrifice.

11.

The

1. Because it is a memorial of Christs sacrifice upon the Cross.

Masse.

T 2

2. Because

2. Because every Communicant doth offer up himself body and soul a living and an acceptable sacrifice unto God.

3. Because of the Alms given to the poor.

They make the Eucharist to be a reall, externall, or bodily sacrifice offered unto God.

12.
Fasting.

The twelfth point of Fasting.

We maintaine three sorts thereof, to wit, a Morall, Civil, and Religious.

The first being Morall, is a practise of Sobriety and Temperance to be used in the whole course of our life.

The second Civill, when upon some particular and politick considerations we abstain from flesh at certain seasons of the year, to preserve the breed of Cattel, and to maintain the calling of Fisher-men.

The third a Religious Fast, when the duties of Religion, as the exercise of prayer and humiliation be used in our Fasts.

We joyn with them in the allowance of the principall ends of Fasting. The first, that thereby the mind may become attentive in the service of God. The second, that the rebellion of the flesh may be subdued. The third is to profess our guiltiness, and to testify our humiliation before God.

Thirdly, we yeeld to them that Fasting is an help and furtherance to the worship of God, yea, and a good work also, if it be used in a good manner.

Our dissent is in three things. First, they prescribe certain times of Fasting, as necessary to be kept. Secondly, they prescribe a difference of meats, as white meats, and fish, &c. onely to be used on their fasting dayes, and that for conscience sake. Thirdly, we differ touching the ends of fasting; for they make abstinence it self in a person fitly prepared, to be a part of Gods worship. To conclude, we do not condemn fasting, but the abuse of it.

13.
*The state
of Per-
fection.*

The thirteenth point of the state of perfection.

Our consent is, that all true beleevvers have a state of perfection in this life; and this perfection hath two parts: First, in the imputation of Christs perfect obedience: The second part of a Christian mans obedience is sincerity, or righteousness.

The difference is, they teach that they cannot only keep all the Commandements of the Law, and thereby deserve their own salvation, but go beyond the Law, and do works of Supererogation.

14.
*Worship-
ing of
Saints.*

The fourteenth point is of the worshipping of Saints, and especially of Invocation.

Our

Our conſent; the true Saints of God, as the Prophets, Apoſtles, and Martyrs are to be worſhiped and honoured three wayes.

Fiſt, by keeping a memoriall of them in a godly manner.

Secondly, in giving thanks to God for them, and the benefiſts that God vouchſafed by them.

Thirdly, they are to be honoured by an imitation of their Faith, Humility, Meekneſſe, Repentance, and good vertuer, in which they excelled. The difference ſtands in the manner of worſhipping of Saints. The Papiſts make two degrees of Religious Worſhip; the higheſt they call *Laureis*, whereby God is worſhipped, and that alone, *Dou-leis*, whereby the Saints and Angels are worſhipped: We alſo diſtinguiſh Adoration or Worſhip, for it is either Religious or Civil; Religious worſhip we give to God alone, Civil worſhip we give to men. To come to the point, we deny that any Civil worſhip is to be given to the Saints, being abſent from us; much leſſe any religious worſhip at all, call they it what they will.

The fifteenth point of the interceſſion of Saints.

We hold that the Saints departed pray to God by giving thanks *Interceſſion of Saints.* to him for their own redemption, and for the redemption of the whole Church.

Secondly, that they pray generally for the ſtate of the whole Church.

They hold that the Saints in heaven doe make interceſſion to God for particular men, according to their ſeverall wants; and receiving particular mens prayers, they preſent them unto God, which doctrine we flatly renounce.

The ſixteenth point of implicite faith.

We hold that there is a kind of implicite faith, as in the time of a mans firſt conversion, and in the time of ſome grievous temptation. A ſecond kind of implicite faith is in regard of Apprehenſion, when as a man cannot ſay diſtinctly and certainly, I beleeve the pardon of my ſins, but I doe unfeignedly deſire the pardon of them all, and do deſire to repent. The difference is; The Pillars of the Roman Church lay down this ground, that Faith in its own nature is not a knowledge of things to be beleeved, but a reverent aſſent unto them, whether they be known, or unknown; hereupon they build, that if a man know ſome neceſſary points of Religion, as the doctrine of the God-head, of the Trinity, of Chriſts Incarnation, and of our Redemption, &c. it is needleſſe to know the reſt, and it is ſufficient to give his conſent to the Church, and to beleeve as the Paſtors beleeve. This implicite *16. Implicite Faith.*

faith we reject; for faith containeth a knowledge of things to be believed, and nothing is believed that is not known.

The ſeventeenth point of Purgatory.

17.
Purga-
torie.

They hold it to bee a part of Hell, into which an entrance is made only after this life; which we deny having no warrant for it in Gods word.

2. We differ from them touching the means of Purgatory. They ſay that men are purged by ſuffering the pains of Purgatory, whereby they ſatiſſie for their veniall ſins, and for the temporal puniſhment of their mortal ſins. Wee teach the contrary, holding that nothing can free us from the leaſt puniſhment of the ſmalleſt ſin, but the ſufferings of Chriſt, and purge us from the leaſt taint of corruption, ſaving the blood of Chriſt. For Prayer for the dead, which the Author joyneth to this point.

We hold Chriſtian Charity is to extend it ſelf to the dead, and it may ſhew it ſelf in their honeſt buriall, in preſervation of their good names, and in relieving their poſterity.

We pray further in generall for the faithfull departed, that God would haſten their joyfull Reſurrection, and the full accompliſhment of their happineſs, both for the body and the ſoul.

But to pray for particular men departed, and to pray for deliverance out of Purgatory, we dare not; we thinke it unlawfull becauſe we have neither Promiſe nor Command ſo to do.

The eighteenth point of the Supremacy.

18.
Supre-
macy.

In cauſes Eccleſiaſticall, our conſent: Firſt for the founding of the Primitive Church, the Miniſtery of the Word was diſtinguiſhed by degrees, uot onely of Order, but alſo of Power, as *Peter* was called to the higheſt degree, *Eph. 4. 11. Chriſt aſcended up on high, and gave gifts unto men, as ſome to be Apoſtles, ſome Prophets, ſome Evangeliſts, ſome Paſtors and Docters.* Now howſoever one Apoſtle bee not above another, yet one Apoſtle is above another, as an Apoſtle is above an Evangeliſt, and an Evangeliſt above Paſtors and Teachers; and *Peter* being an Apoſtle, was above all Evangeliſts and Paſtors, having the higheſt room in the Miniſtery of the New Teſtament.

Secondly, among the twelve Apoſtles *Peter* had a threefold privilege. Firſt, of Authority, *Cephas* with *James* and *John* were called *Pillars*, *Gal. 2. 6. 9.* Secondly, of Primacy, being firſt named; *The names of the twelve Apoſtles are theſe, the firſt is Simon called Peter.* Thirdly, of Principality, in regard of the meaſure of grace wherein he excelled, *Mat. 16. 16.*

The

The difference is, the Papists give to Peter and to the Bishops of Rome his Successors, a supremacie under Christ, above all causes and persons; which we deny, affirming Kings and Princes to be supreme within their own Dominions.

The 19 of the efficacy of the Sacraments.

Our consent. We teach Sacraments to be signes, to represent Christ ^{19.} with his benefits unto us. *Efficacie*

2. Instruments, whereby God offereth and giveth the said benefits ^{of the} unto us. *SACRA-*

The difference: First, That Sacraments are Physicall Instruments, ^{ments.} having force in them to give grace.

Secondly, that the very action of the Minister despenfing the Sacrament, as it is a work done, giveth grace, if the party be prepared. We hold the contrary.

The 20. point of saving faith.

Our consent. 1. They teach the property of Faith to believe the ^{20.} whole word of God, and especially the redemption of Mankind by Faith. *Saving*

2. They avouch, that they believe and look to be saved by Christ, and by him alone, and by the meer mercy of God in Christ.

3. The most learned of them hold and confesse that the obedience of Christ is imputed unto them for the satisfaction of the Law, and their reconciliation with God.

4. They avouch, that they put their whole trust and confidence in Christ, and in the meer mercy of God for their salvation.

5. They hold that every man must apply the promise of life everlasting by Christ unto himself.

Though in coloured termes they seem to agree with us, yet indeed they abolish, and deny the substance thereof: namely, the particular, and certaine application of Christ crucified, and his benefits to our selves.

The 21. point of Repentance.

Our consent. 1. Conclusion; that repentance is the conversion of ^{21.} a sinner, and that it is passive or active; passive is an action of God, *Of Re-* whereby he converteth a man being yet unconverted. Active, is an *pentance.* action of man, whereby a man being once turned of God, turnes himselfe.

2. Conclusion: That repentance standeth,

in { Confession of the month.
Contrition of the heart.
Satisfaction in deed.

3. Conclu-

3. Conclusion: that in repentance we are to bring forth outward fruits, worthy amendment of life.

We dissent not from the Church of *Rome* in the Doctrine of *Repentance*, but in their abusing of it.

1. They place the beginning of repentance, partly in themselves, and partly in the holy Ghost.

2. They take repentance or Penance for that publick Discipline that was used against offenders in the open congregation.

3. They make it a Sacrament.

4. They make it a meritorious cause of Remission of sinne, and everlasting life; and in these points (saith my Author) we dissent from the Church of *Rome*.

In the 22. place he setteth downe some sins of the Romish Church, viz. Atheisme, Idolatry, and Adultery, in permitting Stewes and an Brothell-houses. I pray God keep us in these distracted times from Atheisme, and Sacraledge, which ensueth thereupon.

21.
The sins
of the Ro
mish
Church.

In Mr. *Perkins Reformed Catholike*, you may see the confutation of the Popish errors before named at large.

The SHAKER or QUAKER.

THE Quaker is an upstart branch of the Anabaptists, lately sprung up but thickest set in the North parts, the body of this Heresie is composed and made up out of the dregs of the common people, whom pride, conceitednesse and ignorance, ever most active causes in such productions here thrust on to poyson the Scriptures called barely by them the letter, of late made use of to advance every new designe, and Church, but in the maine to ruine the faith and Catholike Church together, are every where idely enough brought in by these fanaticks, which we shall finde in the run slighted and scorned by them made meerly a footstool upon which their spirit shall raise it selfe into her throne, allowing no text but such as by impious writings may seem to favour the new fangles, no manners or customs heretofore heard of & approved, honouring no man, esteeming no men but themselves, condemning all laws, magistrates, antient worship, prayers and sacraments, and confining salvation within the circle of their own giddy nuncleane heads. This (as they would have it) is the holy age, the age of perfection, zeale and liberty; which interpreted is confusion and madnesse, resistance, not subjection,

on, is now religious in the Canon, ye must needs be subject is not Authentick, unlesse with *Farnworth* we mean to the divine power, ye must resist for conscience sake, tribute to whom tribute, custom to whom custom, feare to whom feare, honour to whom honour, cannot become the spirituall freedome, nor the sons of the new light, in this discourse of their fantastickall doctrines, nothing is taken up at adventure, no opinion of their misbelief published upon their report; whom they call their enemies, but derived from the great prophets and fathers of the Revelation, who owne the title of *Quakers*, which we will begin with, and that it may appeare a name imposed by themselves, show their owne authority. *James Nayler*, a principall *Quaker*, 8. or 9. yeares in the Parliaments service, under the command of Major Gen. *Lambert*. in his glorie of the North styles himselfe whom the Lord hath called out of the dark world into the true light, whom *Ishmaels* brood calls a *Quaker*, whose name in the flesh is *James Nayler*. In his glory of the North he cites all the places of the Scripture which mentions either trembling or shaking, never so impertinent and farre from the purpose, as *Psal. 99. The Lord reigneth, let the Earth tremble. 114. Tremble thou earth at the presence of the God of Jacob. Heb. 12. I shake not the earth only but the heavens also. Gen. When Isack blessed his sons he trembled, &c.* The holy men of God saith he; witnesse *Quaking* and *Trembling*. *Bateman* a *Quaker* and an Apologist for the sect repeats many of these places. *Thomas Aldam* a *Quaker*, in *Yorke Castle* writes--by the darke world called *Quaker*. *Farnworth* another of this sanctified brotherhood before his Gods covenanting with his people, has written from the spirit of the Lord by one whom the people of the world scornfully call a *Quaker*, and before his Easter reckening (another rambling piece of fopperie) as blasphemously rimes thus.

By one whom the people of the world calls a Quaker.

But is of the Divine nature made partaker.

Before his wilde discovery of truth and fallhood, he addes to these

Whom the world knowes not that are in their old nature.

And he tels the reader, he writes to a company of harmlesse and innocent creatures, called *Quakers*; whom the world hates, before his warning pieces he cites this. *And so terrible was the sight that Moses said I exceedingly feare and quake.* *Adams* one of this kennell writes prisoner of the Lord at *Yorke Castle* for witnessing forth to the truth by the world called a *Quaker*. The author of the antiquaries, a *Quaker*, speakes plainly. They cannot avoid quaking and

trembling

trembling postures, and *Gilpin* *Kendale* profelytic till he was mad for it saies, I began to tremble and quake so extreemly, that I could not stand upon my feet, and I howled and cryed as it was usuall with them.

For their high conceits of themselves, we will take their owne words in the pamphlets put out by themselves, Their were never any Ministers of the Gospell but the Apostles and themselves. One of them speaks thus, in the times of the Apostles began Deceivers after they much more increased, till at last the truth was over shadowed (we must beleve their spirit for it) and in all generations since, till these dayes, the truth hath laid under clods of earth, but now when it be- ginneth to shoot up it self, & spring, &c. Again God hath born 1400. years (a long time certainly) with the sins of the Priests, they are lovers of the crosse, they take up the crosse the wiles are kept in the crosse. This is to make room for themselves, who are (so they) mira- culously called, their call is of the Lord, an holy call, their habitation is with the Lord, their country is not of this world, the Lord hath sent us (*viz.* *Naylor* and *Fox* chief quakers) to this country (*viz.* *Westmoreland*) to draw up people unto himselfe, from the doctrines and worship of the world. They can doe nothing against the truth, In these Jesus Christ is made manifest, the Lord is setting up his owne Kingdome, if ye will owne the wholesome law, ye will owne us, all that ownes pure Religion, ownes us, who ownes peace will owne us, all that owne the Sabbath, the Eternall rest, the Eternall day owne us, who owne God and Christ, ownes us, the nations are told, if ever you owne the Prophets, Christ, and the Apostles, ye will owne them (*viz.* their letters) which are given forth by the same power and spirit, if ever ye will owne the life of the Prophets and A- postles, ye will owne us; here are Christ, and *Francis* of *Allise*, the seamlesse coat and the cowl make them not the same, no difference els. They speak from the mouth of the Lord, live in the power of truth, the Lord (so some of them) hath made known himselfe, and manifested his love unto us, in setting us for the deadnesse and emp- tineesse of the outward Ministry; the Lord is the teacher of his alone by his spirit, pure truth, pure doctrine by the spirit of the Lord made knowne and taught us. The ministration is powerfull, the Ministers of Christ (themselves are only intended) are all of one heart. *Farnworth* tels the counsell of State he was moved from the Lord to write to them. *Aldam* in a letter to his wife *Mary* tells her he was moved by the Lord to declare against the heathenish nature of the rulers.

Batleman.

Farn-
worth

Out of the
Bookes of
these seduc-
ers printed
by Calvert
are all
these ex-
pressions
taken.

rulers. *Touch not mine Anointed* (as *Farmworth* is) is meant of these holy ones. Their teacher is within, they need not any man to teach them, (*Tomlinson*) Ministers of the Gospel are proper to the saints only that we may finde the advantage of a change, and what we shall gain by the new, but immediate successors of the Apostles, be it knowne from them, the time draweth nigh, wherein righteousness shall run through our streets, and knowledge shall fill the earth (doubtlesse it shall) justice and equity set up, the Lord is binding his law upon the spirits of his people, which will be such batlements of purity (marke ye the batlements) the beast hath but a short time to reign e. This was with the least to talk of drawing nigh their followers. Christ alone is come (without aides) to teach his children himselfe, who is our King, Lawgiver, and Judge. This was overdone Priests and people (so goes the next inspiration) sit in counsell as *Pilate*, and *Herod* did to destroy Christ, now he is appearing in spirit. The Lord will be glorified, and honoured, and have a pure people, and a pure Ministry of his sonne, and a righteous Law, as *Tomlinson*, the Lord is about to fan the Nations, and to gather his wheat into his Garner, Zion hastens to appeare, as a former. The warfare is begun betwixt *Michael* and the Dragon (of the shakers) the Lord is now clearing up the innocency of his people, all prophesies are to be intended of them. (*Tomlinson*) O ye Priests, ye Merchants of *Babylon*, out of the North there ariseth a Nation against you, which shall make the Land desolate. *Babylon* the great is fallen, &c. *Behold the day is come* (*Jer. 31. 33. 34.* that I will make a new Covenant with the house of Israel, &c. I will put my Laws in their hearts and in their minds will I write them, and they shall not need to teach one another. Now the Lord (saies one of the interpreters) is fulfilling his promises made to the seed of Israel. Now there needs no Priest in Israel. They appropriated all expressions of the Scripture to themselves, they are the righteous ones, the day-starre arises in their hearts, the gates of hell shall not prevaile against them, they grow from grace to grace, the righteous suffer, &c. He that hath an care to heare, &c. saies *Farmworth*, the world knowes not us. *Nayler* writes in an Apostollicall stile, *James* a Prisoner of Jesus Christ, &c. grace and peace be multiplied from God the Father, and from our Lord Jesus Christ, &c. my fellow prisoner and deare companion in the Lord saluts you all with much more of such prophane imitation.

Their meetings.

They gather together to exhort one another day and night; both which is according to the Saints practise saies *Farnworth*. This sometimes they call *Preaching*, after witness of the Spirits working by trembling, and waiting a while upon the Lords unlimited power, some forward *Quaker* falls on without a Text, or Scripture subject, the whole discourse being commonly (besides some snatches at the Cross, the inward light and teaching) but investives against the remains of the English Church-forms, outward carnall worship, the Letter, Prayer, and Sacraments. Not seldome doe they rush into Market-places, crying, *Woe, woe to the wicked*. They are moved again (say they) by the Lord to crowd into Churches * on the first day of the week, and other daies of devotion, where they interrupt the Minister, and trouble all things, roaring aloud, *Who art thou that wilt withstand the Lord*. *Farnworth* speaks thus, If any should come into your Assemblies, and something be revealed to him (their private spirits and Christs spirit must be taken for the same) & he say, Let the other hold his peace, and you say he disturbs the Minister, here you would quench the Spirit, and limit the Holy One. As *Tamlinson*, Christ and his Apostles preached without prayer before or after as ye do. And in another place: Where did ever Christ or his Apostles call to Constables when they were interrupted. In their private Conventicles they pretend to acting of Miracles, as turning water into wine, dispossessing of Devils, &c.

* Fox.

Against the Ministry.

They deny the Power, Authority, and Office of Bishops, Priests, and Deacons. They call the *Presbyterians*, Pretended Ministers, proud Priests of *Baal*, Priests of *Baalam*, Ministers of Antichrist, of the Letter, and by the will of man, blinde guides, grand seducers, Antichrists of this world, Preachers of the carnall letter, greedy dumb dogges, men of sin, bloody *Cains*, hirelings of the dark Ministry, beastly worship, and Antichristian wayes, who cannot witness they were ever called of God, denying the power which casts downe iniquity, as *Bel* and the *Dragon*, of the generation of them that slew the righteous blood, raising death out of death, dead reasons, dead uses, dead motives, &c. Their Author-studied spirit failes them; as *Jannes* and *Jambres*, Idol Shepherds, murderers, task masters of *Egypt*; new Prelates which would sit as Gods in the Temple of the Lord.

Lord, whose Ministerie will never sanctifie, nor purifie ones soul, enemies to Christ and his, an accursed Ministry, in the same state the false Prophets were, in the state of Infidelity, Atheism, prophane: They pollute his Sabbaths, in speaking their owne words, and not his, which those do not who are entred into their rest. *Tomlinson* concludes, That Antichrist is spoken of them in the Scripture.

One of them excuses these expressions. Friends (saies he) doe not call this railing because we use plainness of speech, we use the same language of the Prophets, Christ and the Apostles.

Against Churches and Learning.

THEY call our Churches Stone-houses, high places, Idol Temples, Steeple houses. Never mention (saies one of them) your Churches to be Churches. And another, God is to be worshipped in spirit and truth, he dwels not in any of those Idol Temples. *Nayler* tells us, Now is the hand of the Lord upon all the Idols in the world, and hee that is without forme, shall by his power break all your formes, and formall worships. As *Tomlinson*; Preaching by Priests is an Idol, Communion no Communion. All Kingdomes are suddenly to bee destroyed. The Lord is setting up the Ministry of his Sonne, and nothing shall stand but his pure being form. Again, Godly Ministers we set up, such as are made Ministers by *Oxford* and *Cambridge*, such we deny. Light is rising in Parliament and people to see the deceits of the Priests. All Learning is odious to them. They have no spirit for a Scholar but an old Author-studied spirit: got (as they say) out of old Authors at the University where the Fountaine is corrupt; which Fountaine is under the curse. *Nayler* will have it, that holy men of God spake forth the Scriptures as they were moved by the holy Ghost, without carnal Learning, and holy men read, and understand them againe without carnal Learning and natural Tounge. *Farnham* upon his Text, that the Ministers of Christ many of them were Tradefmen, sayes, They who are made Ministers by the will of man, say, that the Letter which is the will of man is the light, and that the Letter is the word, the Steeple-house the Church, the four Books, *Mathew*, *Mark*, *Luke*, and *John* the Gospel, Hebrew, Greek, and Latine the Tongues, *Oxford*, and *Cambridge* two Well-heads of Divinity.

Against Tythes.

They allow not Tythes be the Ministry what it will, what Scripture, so they have the (Priests) for tythe hay or corn, tythe lamb or wool, tythe eggs, and money for reack going up our chimneys, &c. they call Tythes carnal maintenance, and will have them forbidden by Saint *Matth.* the 5. and 40. and by *1. Cor.* 6. It is robbery in their sense to take tythes, Christ and his Apostles never took any.

Prayer, singing Psalmes.

They deny prayer generally, and singing of Psalmes, which they call formall singing; for what is acted outwardly is reputed by them wordly, a way to condemn all things else. These Priests (saies one of them) puts *Dauids* conditions (this is every where their terme for the Psalmes) into rime, going into the house of *Rimmon* to worship, where they sing lyes in hypocrisie, *All my bones shake, &c. Lord I am not puffed in mind,* when they are puffed in scorn, howling and lying. They that are redeemed from the earth shall sing new songs, which none can sing but those who are redeemed out of the fall up to the Lord God, and to the Lamb to praise him for ever. When they read *Dauids* conditions, they read them with their hats on, and when they turn them into rime they put their hats off, which may justly be censured, but is I beleieve thrown in by these men onely to make number. *Tomlinson* fancies no Psalmes, but as the spirit (so he speaks) administers, and those are not likely to be very many.

Baptisme.

Baptism of Infants which they prophanely call sprinkling, is an Ordinance (thus *Farnham*) of mans beastly corrupt will. This is not all. It is a mark of the beast, *Revel.* 13. 16. 18. They seem to condemn Baptism generally. The Apostle saies (as this *Farnham*) that *he was sent to preach, and not to baptise; they are* (so he) *baptised into one body* (which term they use often) *1 Cor.* 12.

Communion, Scriptures, God, Christ, the Holy Ghost.

They deny the Sacrament of the Body and Blood; the Scriptures, though they cite them for advantages; God, Christ our Saviour, and the Holy Ghost, all which must become fantastickall, being nowhere but in their fancies. *Bateman* seems to allow the two persons of the Father and Son, to love which two with all our hearts he makes onely

only necessary, and the great Ordinance. *Farnham* sayes, the Father, Sonne, and Saints make but one Christ; and in another place, Now they who are made Ministers by the will of God, their word is God, their light is Christ, their Church is in God, their Record is the spirit. *Collison* a Quaker at *Kendale*, affirms Christ to have been as man, to have had his failings, that hee distrusted God upon the Crosse, when he cryed, *My God, my God, why hast thou forsaken me.* They value their own raptures beyond the Scriptures which they call the Letter. As *Farnham*, The spirit is not in the Letter, but it is within, as it was in those who spoke forth the scriptures. They are not the sonnes of God who can profess and talk of the Letter.

The holy Scripture is carnall with them. It is the worlds word, the worlds light, the worlds rule. *Bateman* saies, the light within them is the Holy Ghost, that they need not the scripture, because it is fulfilled in them. This they say of Christ, and it must follow of God, for (*Fox*) deny any distinction of persons. So then they are no where but in them. Those of *Kendale* tell *Gilpin* seduced by them, that all Learning out of the scriptures concerning God or Christ subjects men to the Curse, *Cursed is every one which hangeth on the tree*, to bee intended the tree of Knowledge; as if the scripture were of no use but to destroy it self. The same *Bateman* saies, they pray alwaies, have the Baptism of fire, *Mat. 3. 11.* and eat the flesh and blood of Christ continually. Reading (so he) hearing, praying, baptising, breaking of bread are inferiour Ordinances for the weak, who when they can close with that which is called the chiefe Ordinance (which is to love God, and beleeve in Christ) the inferiour Ordinances are of little use.

For perfection in this life.

They deny that the Saints (that is themselves) can commit sin; so then no wonder if the inferiour Ordinances (as they call them) bee of little use. All but themselves (thus they) Priests and people, are in their naturall state and condition, live in their first nature. The wordly Priests (so *Farmworth*) deny perfection in this life, against scriptures, which, as he, is the Popes doctrine. This perfection they build upon that, *Be ye perfect as your heavenly Father is perfect, and upon Phil. 3. 15. Colos. 1. 25, 26, 27.*

Against Lawes.

AFTER this it may easily be imagined, these fanaticks are no great lovers of Lawes, as indeed they are not. Being charged as breakers of the Lawes. They answer, As for drawing the people from the righteous Law of God, that is false. Beware (saies *Aldham*) of looking out to the Egyptian Studies, cast out all your old Lawes that are contrary to the Law of God. Christ and his Apostles forbid (so one of them) going to Law. *Farnworth* tells why Lawes are of as little use as Ordinances. The Law (as he) is not for the righteous. Whom you find wrangling, walking in uncleanness, &c. you should lay the Law (these are their words) for the Law was made for the lawlesse. But you pretended Ministers seek to bring upon us bonds, who are redeemed from these waies through the love and power of God: If you were the Ministers of God, you would go about to bring people from under all Law up to God, &c. And againe, the end of our Ministry is to bring all men from under the occasions of all Lawes into good behaviour, to serve God in newness of life; for the Law is made to binde them to good behaviour who walke in drunkenness, &c. and you lay your Law upon us which ye cannot accuse. No Law ought to be made over the consciences of men of pure hearts.

Tomlinson cites *Mat. 5. 40.* (before abused against Tythes) he by that Text condemns going to Law for propriety, and endeavours to set
 For Community.

Against Magistracie, and honouring men.

THEY are no kinder to Magistrates and Magistracy then to Lawes: Christ (say they) rules by his power alone in those who are of the new birth. They shall howle and weep who despise Authority (very strange how good are our Quakers suddenly growne) to be governed by the righteous Law of God, and will not be in subjection to the Law of God. In their answer to the *Westmerland* petition, which begins, *To the Right Worshipfull*, &c. they say, Them that are right deny all worships, and worship God, and honour the Lord. All honour and glory be given unto the Lord now man where is thy honour? Where did the Saints and Ministers of God seeke to, or petition an outward Magistrate? Whereas you say we are not subject to Justice, that is false, for conscience sake we honour Justice, and all

n en

men in the Lord, but as for respecting persons, that we deny, for the Scripture denies the same. He that respects persons commits sin, and is a transgressor. *Call no man Father upon earth.* God will honour himself in destroying the honour of the world. *Albham* in a Letter to the Sheriffe of *Yorkshire* sayes, Sheriffe so called; and againe, the Sheriffe so called did deliver this to *John Parker* talled Judge. Being brought before the Court (saies hee) *John Parker* seeing mee stand before him with my hat on, commanded the Gaoler to take it off. *Farnworth* makes it Idolatry to cap and bend to men. *Nailor* will have no rule but the rule of Christ, no throne but his; salute no man by the way (saies *Bateman*) what is a Magistrate more then another man: Sin brought out Lawes, Laws Authority. What grounds are there in scripture for ye and you, when all examples are for thou and thee.

Their calling.

AS to the fallies of these Saints Errant, they offend not *Saint Pauls* charge of abiding in their owne true calling; sayes hee who writ the *Antiquaries*. They are called from their outward callings, and sent forth by the Lord to minister the word to others. They affect nakedness as much as the *Adamites*; and some of the most foolishly zealous have burnt their goods to prevent pride, which the *Antiquaries* allows. They are a desperate, furious, bloody kennel, who in the generall liberty, as it is called, of tender consciences, but indeed of Hereticall, Atheisticall professions have infected many innocent harmlesse soules, and will, if in policy they bee not suppressed, perhaps ere long root out all pietie, order, and humanity amongst men.

The RANTERS.

THE *Ranter* is an uncleane beast, much of the make with our *Quaker*, of the same puddle, and may keep pace with him; their infidelity, villanies, and debochements; are the same, only the *Ranter* is more open, and lesse sower, professes what he is, and as he has neither Religion, nor honesty, so he pretends to none. If he was a Christian, he has renounced his faith, nor can any desperate runagado to the Mahometans or Jews, more blasphemously abuse and prophane things sacred.

He denyes that there are either God, or diuel, Heaven or Hell.

X

Moses

Moses is a conjurer with him, and Christ a deceiver of the people; at the best, he makes the Doctrine and practise of Jesus Christ and his Apostles but dead works, dyeing and ended with them.

That preaching and praying cease, that preaching and lying are all one.

God (saies one of them) has put an end to all Ministers, and ministrations, God teaches his people now by the inward unction.

Baptism is with them onely, Saint *Johns* Ministry is a legall washing.

The Scriptures are of no esteeme with them, they are sleighted and cast off for Fables, which they cite not but in jest, and to shew their gifted, sets of blasphemies; their letters and discourses bring nothing else but a confused, senselesse, prophane Scripture, medly made up of impious flatteries, of impious kindnesse, and atheisticall curses, oaths, and ranting imprecations, in the same breath, or line, for example. One of their letters runs in this stile, My owne heart blood from whom I daily receive life, and being, to whom is ascribed all honour, &c. thou art my garment of needlework, my garment of salvation. Eternall plagues consume you all, rot, sink, and damne your bodyes, and foules into devouring fire, where none but those who walke uprightly can enter. The Lord grant that we may know the worth of Hell, that we may scorne heaven.

It is a maxime with them, that their is nothing fin but what a man thinks to be so.

In the *Quakers* strain, they are above ordinances, hence it is that nothing is to be forbidden them, nothing can be unlawfull: nothing is more pretious and deere to them then community of men and women, which they call enjoying the fellow creature, a duty one creature owes to another, and which (say they) is the true christian liberty.

They are the merriest of all divels, for extempore lascivious songs, not extempore prayer, but as absurd and nonsensicall, for healths, musick, downright bawdry, and dancing, the two last of which commonly proceed and follow the conjunction of the fellow creatures, which is not done in corners.

I will conclude with this, they are contemners of authority, and as the *Anabaptists* (of which kinde these and the *Quakers* are) deny all obedience to Magistrates.

A Review of the Sectaries comparing them with the Papists.

FOR the Sacrament of Baptisme the Papists exclude those Infants Baptisme.
Heaven that are not Baptized: and the Anabaptists affirme the
Baptisme of children to be the marke of the beast, and Antichristian.

The Papists attribute too much to the Element of bread in the Lords Sup.
holy communion, accounting him no good Christian that will not
call it his Lord God. Some of these sectaries, as the *Brownists*, mock
and scoffe at the sacrament of the Lords Supper, calling it a two-
penny Banquet.

For the number of Sacraments, the Papists will have too many; Number of
sacraments.
and some of these sectaries too few.

The Papists give too much reverence to the blessed Virgins, holy 4.
Reverence
the blessed
Virgins.
Apostles, and saints departed: and some of these Hereticks blaspheme
the holy Virgin, whom all Nations should call blessed, as the *Mel-*
chiorists saying, *Maledicta sit caro Maria.*

The Papists are blamed for saying too often the Lords prayer: the 5.
Lords
Prayer.
Brownists, and some of the other sectaries will not say the Lords
prayer at all; some of them affirming it to be an abominable Idol,
though it be commanded to be said by our Lord himselfe.

The Papists will not only keep the Lords day, but also many ho- 6.
Lords day.
ly dayes: some of these Sectaries will neither keep holy dayes, nor
the Lords day; as the *Familists*; and *Anti-Sabbatarians*.

The Papists confesse their sins, and suppose they cannot enter 7.
Confession
of sins.
heaven with out a particular confession of them: some of these He-
reticks will not confesse their sins at all: affirming God can see no
sin in them; as the *Antinomians*.

In equivocating they are alike: Equivocation is a cunning co- 8.
Equivoca-
tion.
louring of a lye, which is against Scripture, against the rule of equi-
ty, an hindring of justice, the way to perjury, the Devils creature,
who is the Father of Lying; a principall prop and pillar of Anti-
christis Kingdome.

For lying, know not whether Papists or Sectaries shall carry away Lying.
the Bell: the Bell Lyes, they print lyes, they preach lyes, they paint
lies, and both without controule.

Bullinger telleth us that the *Anabaptists* brought Cart-loads of
lies to maintaine their detestable opinions.

10. *Pia fraudes*; as the Papists have *Pia fraudes*, to draw men to godlineſſe, as Purgatory, and ſuch like; ſo have the Sectaries, and eſpecially the *Anabaptiſts* have tricks and devices, as Viſions, Revelations, Dreams; yea, falſe miracles to maintaine their cauſe.

11. *Hypocriſie*. For hypocriſie they are both alike; they come in ſheeps clothing, but inwardly they are ravening Wolves. The *Anabaptiſts* entred *Munſter* like lambes, but became Wolves, having gotten the uppr hand.

12. *Vncleanneſſe*. For their uncleanneſſe; the Papists permit Stewes: but the uncleanneſſe of the *Famiſiſts* and *Anabaptiſts* in their ſpirituall Marriages, and other abominations, are not with a modeſt tongue to be ſpoken.

13. *Churches*. For Churches, the Papists ſpare no coſt in erecting and trimming them, they would make them if they could like heaven it ſelf: whereas ſome of theſe Sectaries would deſtroy and demolish them.

14. *Blaspheemy*. Laſt of all, the Papists worſhip God in Trinity, and Trinity in Unity, and whereas ſome of theſe Sectaries blaſpheme the holy Trinity; their opinions being ſo diabolically and prodigiouſly impious, that it is not fit for a Chriſtian to name their opinions.

I hope that our Governours will drive theſe alſo from our folds, as they doe the Popiſh Emiſſaries:

It is fit for all that are Chriſtians to avoid all thoſe who ſpeak againſt Chriſt, and to account them as the enemies of God, and corrupters of ſoules.

Postscript.

Since the publiſhing of this *Hareſiography*. I have been abuſed above meaſure, not only with reviling language in the ſtreets as I goe; but alſo in my eſtate: Some Sectaries of my pariſh denying now to pay me any thing at all; affirming, that they are to maintaine the Miniſter of their owne Congregation, and that which troubleth them is my defence of tithes, and the Ordinance of Parliament for the true payment of them. The non-payment whereof, is one of the chiefeſt Inducements, that the Browniſts and ſome other Sectaries have to entice the ſilly people; and to poiſon them with their other errors: which they learnt from the *Anabaptiſts*, who taught alſo, that Chriſtian men were to pay no rent, nor ſubmit to any government: for which the *German* Princes rooted them out of their dominions

Now

Now these latter Hereticks daring not to forbid payment of rent, nor Magistracy, raile altogether upon the payment of Tithes, and the Ordinance for Tythes, lately put out by Parliament. And some of them in a scandalous libell, among other things affirme, Doctor *Faulstich* Devill to be transfigured into old *Ephraim Pagit* (would to God I had his learning) who is altogether for satt Tithes, &c. I pray God keep the devill out of them. A learned man writeth, *That if a man should binde himselfe to the devill, to doe his uttermost in supplanting the Kingdome of Christ, he would not attempt it any way more directly, then in driving the Ministers to such straits and difficulties, that having not convenient and necessary maintenance they must either give over their callings or devoid of courage and comfort, in sorrow exercise the same: by occasion whereof others shall be discouraged from the study of Divinity, nothing desirous to buy poverty so deare.* Such (as I have said before) doe not only occidere Presbyteros kill Christs Ministers; But also with Julian, Presbyterium the very Ministry of Christ. Yea, they strike at the root of Gods service, at Christs Priesthood, going about to destroy the Ministry & Seminary of Gods Church. But for the payment of Tithes, which they so blasphem, the Ministers have to them a double right.

First, by speciall reservation of Almighty God.

Secondly by humane donation.

For the first, men have soules as well as bodies; and God hath provided for them both: as in the week day he allowed six dayes for the body, and sanctified the seventh for the soule, so of mens goods, he alloweth nine parts for the body, and reserveth a tenth for the soule, to maintaine his Ministers, to beget them unto God: and teach them his knowledg: a tenth part he precisely enjoined, that mans covetousnesse should not rob his Ministers, which some would doe; if the *quota pars* were left to their discretions. The reservation of Tithes is set downe in expresse words, *Levit. 27. 30. All the tithes of the land, whether of the seed of the land, or of the fruite of the tree, it is the Lords, it is holy to the Lord.* [All] none excepted, [nor] hereafter shall be, but now is, and hath been: As the Sabbath was observed, before the fourth Commandement was promulgated, *Exod. 20.* So Tithes were paid long before this reservation to the Levites. You may read of *Abraham* paying Tithes to *Melchisedec*, and of *Jacob* promising to pay them. And now God reserving them to himselfe, and establishing them upon the Levites, so we have a succession of them unto Christ.

Lower de pauperum Ecclesia.

Their was a speciall prayer appointed for men paying the tithes with a protestation of the true payment of them, desiring Gods blessing accordingly. Deut. 26. 13.

Now hath not Christ a Priesthood, and that more excellent then *Melchisedechs* or the Levites, *Melchisedec* blessed *Abraham*; But in our high Priest, all Nations of the earth are blessed. The Apostle telleth us (as *Chrysostome* affirmeth) that Christ received Tithes from *Levi* by *Abraham*, Father of the faithfull, who paying Tithes to *Melchisedech*, shadowed out the faithfull, paying Tith to Christ. For *Abraham* payed Tith not to the Priest that offered Leviticall Sacrifices of Bullocks and Goats, but of Bread and Wine, setting forth to what Priests we must pay Tithes.

Hath not Christ our high Priest a Priesthood? yes, and why should not Tithes be due to his Priesthood? are his Priests to serve for nothing, he telleth us himselfe, that the *Labourer is worthy of his wages*.

How dare any man deny Tithes to Christs Priesthood? tell me, is Christs Priesthood lesse then *Aarons* or *Melchisedechs*, or hath he lost his right, or hath Christ lesse care of the Ministers of the Gospell, then was taken for the Priests of the law? Saint *Paul* saith, they are worthy of double honour. Or hath Christ renounced his right in Tithes? no, you may read of his expresse allowance of them *Matth.* 23. 23. It is his Ordinance; *1. Cor.* 9. 3. *Do you not know that they which waite at the Altar, are partakers with the Altar?* So hath God ordained, that they which preach the Gospell should live of the Gospell: God hath ordained, saith the Apostle, where can we finde any other ordinance?

The Apostle setteth downe the difference between the Leviticall Priests and Christ, *Heb.* 7. 8. They under the Tabernacle, take Tithes of them who dyed, but here he taketh them that liveth for ever. In which Text he sheweth that Tithes are not Leviticall and a mutable maintenance, but the eternall maintenance of Gods service, used before the law, when the Priesthood was in the Father of the Family, stated on, (not first invented for) *Levi* during the Levites service: and when the body came which was Christs, and *Levi* with all his Typicall service was to be abolished, then ceased not Tithes in right, although in practise, they were not paid by Pagans, but were transferred to Christ, and to his Ministers for their maintenance, yea to the Priesthood of Christ who liveth for ever.

Let these Sectaries shew any one syllable in all the holy Scriptures in which Tithes are cerimoniall, as the Sacrifices were, which were types and figures of Christs sacrifice, which he offered once for all, and in him determined.

Or where Christ or his Apostles may but seem to have abrogated
abo-

abolished, or changed them, or why the Law for Tithes should be more abolished then the law for the Sabbath; the service of God continuing, why should not the maintenance thereof continue.

To conclude, as the Christians, so also the *Mahometans*, who are much more numerous then the Christians, pay their Tithes with great conscience, the detentiō of them, is one of the grand sins, which the two inquisitor Angels of their Law doe examine soules after death, viz. *Whether they have paid their Tithes without fraud*, as witnesseth *Joannes Baptista Alfaqui*, who had been a *Mahometan* Priest. The wisdom of Almighty God, the practise of all ages, the example of Patriarchs, *Abraham* and *Jacob*, yea the commandement of God hath taught us to render God a tenth.

If this will not suffice, we have another right, a title as good, and as ancient, as any man can shew for his lands; that is, the donation of Tithes to the Church, confirmed by the Kings and Parliaments of this Kingdome from time to time, ever since Christianity flourished amongst us. For this, *vid. my Christianographie*, page 211. and *Sir Henry Spelman de non Temerandis Ecclesiis*.

Last of all consider the equity of this maintenance, whether it be better for a man to pay a tenth, then have these seducers to creep in to house, and get from their Wives, (being silly women) children and servants, not a tenth, or two and nine pence for an oblation, but greater sums of money, whatsoever they can prole from them (like the pharisees) devouring widdows houses under the colour of long prayers.

*Vdals No-
lime tan-
gere*, p. 4.

But whereas some of them write the Devill to be in me, *Sir Thomas Moore* writeth of a Devill called *Negativum* Businesse, which carrieth more to Hell then all the Devills beside, who was in them that would not come to the feast: one being so busie in marrying a wife, that he could not come, another having bought Oxen, another having bought a farme, &c. I read also of another Devill called *Sacrilege*, which Saint *Peter* telleth us to be in *Ananias*. *Why hath the devill filled thy heart?* If the Devill were in him who gave half that he had, and kept back but part; what devill is in them, that give nothing themselves; but seize upon those lands and goods, which not they, but other men had consecrated to the service of Almighty

*The devill
thar was
in Anani-
as seemeth
to be a con-
siderable de-
vill in re-
spect of the*

Sacrilegious Devills of our times. Most of the Ministers in London, may pray for competencies, being payable to subsist without the charity of their parishioners, their Benefices being many of them worth but 10. 30. 40. 50. l per Annum, and paying great taxes out of them, as first fruits, tenths, &c. Although they are freed from the Bishop of Romes superstitious enormities yet they are not freed from the payments that the Bishop of Rome laid upon them

God, with many curses to the violaters of their Donations? this Devill Sacriledge at this time, seemeth to be a very devour Devill, very carefull of Gods service, that it might be better performed, he would have the Ministers lands taken from them, that they might follow their studies and not be encombred with them; yea, a carefull Devill also for the Ministers maintenance, he would have them to have *competencies*, and the King and state to have the overplus of their means, all which godly pretences are hypocriticall, and the Maskes of vile iniquity, and holy theft; for it is not the Ministers profit they look at, neither the commodity of the King or state, but their own covetousnesse, by which some seek to satissie their owne pride, riot, wanton and greedy lusts. Like *Judas*, who will not stick to sell Christ himself for mony: Such a reformation as was in King *Henry* the eighth time do some gape after, in which almost every man got somewhat: some one Gentleman got tenn parsonages, some other twenty. Read Doctor *Turners* Book, entituled *Spiritual Physick*; almost in every stoufe and alehouse, you might see carpets and cushions made of Church Ornaments. After that men had devoured the wealth of the Monasteries, they began to long after the lands of Bishops, and Cathedral Churches, (as Mr. *Fox* relateth) and for this purpose they set Sir *Thomas Seymour* a worke to promote it to the King. To whom the King answered, *There are a sort of you to whom I have liberally given of the possession of Monasteries, which like as you have lightly gotten, so you have unchristly spent; some at Dice, others on gay cloths, and others worse; and now you would make a cheavance on Church lands to accomplish your greedy appetites, &c.*

Surely it is a disgrace to Religion, that in reformations mens thoughts doe runne, even in the greater labours and learning in the Church, to pill and poll the Ministry, and bring it to beggery; being the curse pronounced against the Priests the posterity of *Eli*, from which curse the Lord deliver this poor Church.

An

An Extra& of the Acts of the Nationall Synod of
the Reformed Churches of France, assembled by the Kings
permission at Charantoun, Anno 1644. 26. Decemb. and
daies following.

UPon what hath been reported by the Commissioners of
the Maritime Provinces; that divers coming from For-
reign Countries, and who go under the name of *Indepen-*
dents, because they teach that every particular Congrega-
tion ought to be governed by its own particular Laws,
without any depending of any in Ecclesiasticall matters, and without any
obligation to acknowledge the Authority of *Colloquies*, or *Classes* and
Synods for its Government and Conduct, settling their abode in this
Kingdome, and hereafter they might cause here amongst us many great
inconveniences, if in due time there were not order taken; the Assembly
fearing lest the contagion of this poyson gaining ground insensibly should
throw trouble and disorder among us; and judging the said Sect of *In-*
dependents to be not onely prejudiciall to the Church of God, in so far,
that it endeavours to bring in *Confusion*, opening a Gate to all kind of
Singularityes and Extravagancies, and taking away all means of any re-
medy to the evill, but also most dangerous to the State, where (if it had
place) there might as many Religions beset up, as there be parishes or par-
ticular Congregations, doth enjoin to all the Provinces, and particularly
to the Maritimes, to take heed that the evil take no foot in this Kingdome,
to the end that Peace and Uniformity as well in Religion as in Disci-
pline, may be inviolably preserved; and that nothing be brought in a-
mongst us which may alter in any kind the service due unto their Ma-
jesties.

Garrissole Moderator

Basnage Adjoynt.

Blondel Secretary.

Le Coq. Secretary.

Y

An

An Alphabetical Table of the
chief heads contained in this Book.

A		Anabaptists, confession	36. 37.	
A	Danites <i>their originall,</i>	89	Antinomians, <i>their Originall and</i>	
	Adamites <i>in Bohemia.</i>	90	<i>Author. 91. their errors. 91. their</i>	
Adamites 29. <i>Their custome.</i>		88	<i>beginning in England.</i>	92.
African Churches baptize infants.		17	Antinomians <i>modern their Errors.</i>	93.
Anabaptists <i>their originall,</i>		1	Antinomians, <i>opinions.</i>	94. <i>and the</i>
<i>their irreverence at the Commu-</i>		<i>consequences of their tenents.</i>	95,	
nion.	ibid.	<i>& 96. Their errors refused.</i>	103,	
Anabaptisme, its <i>Author one Nicolas</i>			104, 105. &c.	
<i>Storke, affirming to his followers</i>			Antitrinitarians <i>are new Arians, their</i>	
<i>that God had given to him the</i>			<i>Original.</i>	116. <i>their blasphemies</i>
<i>place of the Angell Gabriel and</i>				ibid.
<i>the Empire of the World.</i>		4	Antisabbatarians, <i>their Tenents.</i>	
Anabaptists <i>teach community</i>		ibid.		119.
<i>the cause a defection in mans feet,</i>		Apocalypticall <i>men who</i>	117.	
3. <i>they refuse to dispute. 4. they</i>		Arminians <i>their originall.</i>	103. <i>their</i>	
<i>preach purity. 5. their insolency 6.</i>		<i>errors</i>	ibid. & 104, 105, 106	
<i>they order that all books but the</i>		<i>their errors concerning Christs</i>		
<i>Bible be burnt.</i>		<i>death and redemption by it.</i>	106,	
Anabaptists, <i>their coming in,</i>		107, 108. <i>Their Errors concern-</i>		
<i>cluding their followers. 8. They</i>		<i>ing mans conversion unto God</i>		
<i>chuse a King. 9. Who had 21</i>		108. <i>Their Errors concerning the</i>		
<i>wives.</i>		<i>perseverance of the Saints.</i>	111,	
Anabaptists, <i>Errors 11. By the scrip-</i>		112, 113, 114.		
<i>tures refused. 12, 13, 14, 15. They</i>		Apostoliques.	28.	
<i>teach community with women</i>		Asian Churches <i>baptize Infants.</i>		
				17
Anabaptists <i>suppressed</i>		24. & 35.	Augustinians.	29
<i>their boldnesse.</i>	36	Ainworthians		67
Anabaptists, <i>coming into England.</i>		Anti-scripturians, <i>their blasphemies,</i>		
17. <i>their cruell doctrine</i>	ibid			148.
<i>their severall sorts</i>		27	Abyssini	31

The Table.

<i>Abjuring of Familists</i>	88	Catharist	28.
B		Catechumino	49.
<i>Blasphemy of Anabaptists.</i>	17.	Congregational government	78.
<i>Baptizing of Infants antientique</i>	19	Calvins reasons for set prayers	75.
Baptism	145.	Castalian Order	87
<i>Baptisme administred to the In-</i>		Concordance <i>twixt</i> Protestants and	
<i>fants of the faithfull maintained,</i>		Papists.	129, 130, 131, 132.
38, 39, 40. And plainly proved.		Confession of sinnes	145.
41.		Churches.	146.
<i>Brownists, their Originall</i>	51.	Character of Independency	75.
<i>their Errors set downe by Master</i>		Cyril approveth Infants baptism.	46.
White.	54	Cophy or Christians of Egypt.	17.
<i>Brownists agree with Donatists.</i>	53.	D	
<i>they comply with Anabaptists.</i>	55.	Dreams of Anabaptists	19.
<i>Brownists are bitter raylers.</i>	55.	Doctrine of the Church of England	
<i>they much magnifie themselves.</i>	55.	against anabaptism.	25, 26.
<i>Browns articles against the French</i>		Denkians	30.
<i>and Dutch Church</i>	56, 57.	Deo Relicti	30.
<i>they pretend Scripture</i> <i>ibid.</i>		Doctrine of predestination and	
<i>they call our Congregations prophane.</i>		election full of comfort	114.
57		Divorces holding that on any light	
<i>Brownists self prophane.</i>	59.	occasion a man may put away his	
<i>equivocation</i>	58.	wife 129. their errors confuted by	
<i>they accuse our</i>		Scripture.	
<i>Ministers</i>	60.	Dutch Anabaptists burnt in Smith-	
<i>they except against</i>		field 36. their doctrine	36.
<i>our Ordinances.</i>	<i>ibid.</i>	Mistis Dyer delivered of a monster	
<i>their owne</i>			101.
<i>Ordinances what</i>	61.	E	
<i>their singing</i>		Elector of Saxony upholds Muncer	
<i>61. their prophesying</i>	62.	the Anabaptist.	4.
<i>Brownists use no set prayers.</i>	63.	Errors destructive to the common-	
<i>they blame ours.</i>	<i>ibid.</i>	wealth 12. which are refuted 24,	
<i>they quarrell at</i>		25.	
<i>the Lords prayer.</i>	65.	Errors against the Lawes of property	
<i>Their</i>		and destructive to all Families	
<i>Tyranny, and their wives & servants</i>		and orders economicke.	12.
65.		which are refuted	24.
<i>Brownists whence so called</i>	<i>ibid.</i>	Enthusiasts	29.
<i>Blasphemy of the Trinity</i>	146.	Y 2	
<i>Baylies his distractions from the Er-</i>		Ex	
<i>rors of these times</i>	75		
<i>Brownists, reformed Anabaptists.</i>	75.		
C			
<i>Count Munsfield sets on Muncer</i>	5.		

The Table

Examples of antiquity for baptizing of Infants.	49	H	Heathen exceed Antinomians	93
Equivocation 158. Examples of the primitive Christians to be followed	ibid.		Hutites	29
Eaton the first Antinomian in England	92		Hetherintonians who	118
In Election to faith conditions are required	103		their Author and doctrine	ibid
Election immutable not certain	ibid.		Hypocritie	146
			Hilverfum one of Muncers prophets	recanteth, delareth their impostures.
				9
		I	Implicite faith	133
			Jacobites baptize their children with hot iron	17
			Innovators	54
			Johnfonians	67
			John of Leydens dream 7 he preacheth plurality of wives 8 he is proclaimed King of Sion	ibid. his
			Kingly postures and insolencies	10
			he takes wives himself to confirm his Doctrine 7 and so after beheaded one of them, his bloody administration of the Communion	8
			John of Leyden, most miserably executed with many of his adherents.	
			Independent their Originall	73
			they are enemies to our Churches	ibid. they are the ruine of all learning
			74 they allow no set prayers	75 they will not use the Lords prayer
			ibid. Their opinion of reformed Churches	79. and of other sects. ibid. Their doctrine and their discipline
			ibid.	
			Jesuits, their Originall	121 their Raptures and visions
			122 their order and government. ibid. their Errors.	ib.
				Jé.
		F		
Fasting	132			
Freewill	129			
Freewill refused	20			
Familists their. Author one David George of Delph	81			
his tenents				
83 his successor. ibid. his doctrine	94			
Familists blasphemous errors	83. the dangerousnesse of their doctrine.			
ibid. their confession	85 their lewd conversations			86
Familists, their divers sorts	87 viz. of the mountains of the vallies, of the scattered flock			88 of Caps order. ibid. of their discovery. ib. of their abjuring
	ibid.			
		G		
Greek Church baptize Infants	17			
Georgians	29			
Gustius his relation of the Anabaptists	33 of their miracles			ibid.
Grandletonians tenents	87			
Germany pestered. with their Tenents	4 & 5			
Good works	25			
Grace and Free-will, copartning causes of conversation	112			

The Table

Jesuites order dangerous	124	Muncer banished Saxony <i>ibid.</i>	he got
their impostures	125	4000. followers in Swevia and	
Sr. Thomas Overburies chara-		Frankonia, his bloody doctrine	5
cter of a Jesuite.	125	Muncer with 300 adherents, taken	
Justification what	130	and executed in Frankons	5 the
Images	131	manner of their death.	<i>ibid.</i>
Julian his persecution the great-		Melkior Hopman calleth himselfe	
est	74	Elias, succeeded Muncer	<i>ibid.</i>
Jesuits coetanei with the Ana-		Muncerians	28
baptists	121	Melkiorists	29
Jesuits impostors	125	Menonists	<i>ibid.</i>
Infidells, beliefe ought to precede		Monasterienses	30
baptism	25	Miltons divorce	77
Johnson his distinction, for to colour		Ministeriall offices. maintained	20
adultery	58	Metacassians	17

L

Liberi	3	Milenaries their nature, what	117
Libertines	<i>ibid.</i>	their tenents and fond expectations.	<i>ibid.</i>
Lemarism, that monster its ingredi-		Milenaries from Corinthus a Jew	32
ents 68 their cursing one the other		Merit of Christ weakened	17
	<i>ibid.</i>	N	
Lords day	103	New Englands tenent	76
Lords day vindicated	119	New Englands Synod maketh sora-	
Lords supper	145	rity subject to the private power of	
Lords prayer	<i>ibid.</i>	the keyes	77
Luther worse then the Pope	133	New England troubled with Antino-	
Lying	145	mians and Familists	93
Lay-men may preach	11	Nestorians	17
Luthers advise to the Senedate Mul-		Nailer a principal Quaker	137
tins.		O	

M

Mals	113	Orantes	30
Muncer second to Storke the Au-		Ordination of Anabaptistickal tea-	
thor of the Anabaptists Sect as-		chers	33
firmes commission from God to kill		Originall sinne	130
ungodly Princes, administer an		Oathes nor allowable in Christiani-	
oath to his adherents for that pur-		ty	23
pose	4	Originall sinne denied	26
Muncer preacheth in Turingia	5	P	
		Papists	129

Pa-

The Table

Papists antient and modern differ much 130. their difference from us	131, 132, 133.
Pize fraudes	146.
Pelagians their Originall	426.
Pelagius his errors condemned in the Council of Carthage 126. his 12.	
Errors set down by Pontanus,	ibid.
Phyfer affixt Muncker	4.
Pueris similes	30
Philpot his letter to one in Newgate	41. his vision
ibid.	ibid.
Plunged Anabaptists	30
Prelates of Independents would amount in England to 9324. for there are so many parishes.	
Proclamation against Anabaptists	35.
Perseverance not the fruit but the condition of election	105.
Propheying of the Brownists	62
Priscilianus his death	87.
Plurality of wives allowed	24.
Q	
Quakers against the Ministers 148.	
against the Ministry, Churches and learning. 140, 141. and against tithes 140. they be against singing of Psalmes, also against the Sacraments.	148.
Questions about singing of Psalmes ib.	
Quakers his Originall in the North, 136. their opinions 137. their wresting of the Scriptures 137. their pretended commision 136. their meetings 140. they are against Magistrates	144.
R	
Rebaptization disallowed	19
Rebaptizing the manner	31
Real presence	131
Repentance slighted by the Antinomians	103
Repentance	135
Robinsonians	68
Restaurator mundi	82
Reverence to the blessed Virgin	145
Ruine of learning	74
Robinsons answer to Bernard	55
Rome acknowledgeth no justification in our sense	68
Russians received faith from Saint Andrew	17
Ranter his blasphemous opinions 144	S
Salvation certain	103
Satisfaction what	131
Seekers their nature and fond expectations	128
Sectaries punished	70
Sectaries compared with Papists	157
	158, 159.
Sacraments their efficacy	135
their number	91
Saving faith	135
Stork the Author of the Sect of the Anabaptists his tenents	4
Schism a great sinne	69
Separatists 29 their severall sorts	66
Silence	29
Scots description of a Brownist	71
Semi-separatists	72
Sinnes of the Church of Rome	33
Spiritual marriages	32
Socinians, whence so called, their originall. Their Errors named and refuted by Scripture	114
State of perfection	132
Soul-sleepers, their heresie from A-	

The Table.

rabia 122, <i>the time when their heresie began.</i>	ibid.	Testimony of the Dutch Church concerning Brownists	58
Soules immortality vindicated	128	Thuscocurer his prophesie concerning John King of Zion	8
Supremacy	134	Things abused the Papists not to be rejected	44:45.
Synod of the reformed Churches in France	79	V	
Synod of Dort	113	Uncleanness	146
Scripture pretended	57	Unsavory speeches refused	97, 98.
Sinne is Antichrist	85	Vowes	131
Studle the Prophet his excuse for his adultery	58	Vairet a journey in Southwark was the first who poisoned the English, with doctrine of the Familists	83
T		W	
Traskites who and from whence their positions concerning the Jewish Sabbath	120 ibid.	Wilkinsonians	67
Tradition	131	Worshipping of Images	131
Tithes their non-payment taught by Brownists and other Settaries	148	Wicked to be killed	4
Tythes justified	147	Wives of a contrary Religion may be put away	13

FINIS.

(A decorative border of small floral motifs separates the title from the text.)

Books printed for *William Lee*, and are to be sold at his
Shop, at the *Turks Head* in *Fleetstreet*, together with the
Prices of some of them.

A Nnotations upon all the New Testament, by *Edward Leigh* Esq; Master of Arts of *Magdalen-Hall* in *Oxford*. 1650.

A Systeme or *Body of Divinity* in ten Books, wherein the Fundamental and main grounds of Religion are opened, by *Edw. Leigh* Esq; Master of Arts in *Magdalen-Hall* in *Oxford*, in Fol. 1654. about 240. Sheets.

The Saints Encouragement in Evil times in 12. 1651. written by the said Author *Edward Leigh*.

An *Exposition of the Prophecy of Haggee*, in fifteen Sermons, by that famous Divine *John Reynolds* D. D. in 4. 1649.

An *exposition of the Psalms of degrees* *The Young mans Tutor*, both writ by *T. Stint* in 8.

Heresiography or a *Description of all the Heresies and Sectaries of these latter times*, by *Ed. Pagit*. 4. with new Addit. 1654.

Contemplations, Sighs and groans of a Christian, published by *W. Stiles* Esq; of the Inner Temple. 12.

The Saints Comfort in Evil times. 12.

Gods revenge against Murther in thirty Tragical Histories, by *I. Reynolds*, in Fol.

Sylva Sylvarum, or a *Natural History in ten Centuries*. Whereunto is newly added, *The History of Life and death*, or *the Prolongation of Life*: both written by the Right Honourable *Francis Lord Verulam*. in Fol. 1651.

The { *Magnetique cure of wounds*,
Nativity of Tartar in Wine.
Image of God in Man.

Also another Treatise of the Errours of Physicians *Concerning De-fluxions*: both published in English by *D. Charleton* Physician to the late King. 4. 1650.

The darknesse of Atheism dispelled by the light of Nature. Written by the said Author, in 4. 1653.

A *Discourse concerning the King of Spains Surprizing of the Valtoline*, Translated by the Renowned Sir *Thomas Roe*, many times Embassador in Forain parts. 4.

The Roman Foot and Denaries, from whence as from two principles, the measure and weights may be deduced, by *John Greaves* of *Oxford*. 8. 1647.

A *Treatise of the Court*, written in French by that great Councillor *De Refuges* many time Embassador for the two last French Kings, Englished by *John Reynolds*. 8.

Amins a

Aminia. A Pastoral Translated out
of *Tarquata Tasso*. 4

The Hebrew Commonwealth Trans-
lated out of *Perus Cuneus*, in 12.
1633. both Translated by *Clem.*
Barkesdal.

Hugo Grotius, his two Treatises, *Of*
God and his Providence, and *of*
Christ and his Miracles; together
with the thesaid Authors judg-
ment of sundry points contro-
verted, in 12. 1653.

Certamen Religiosum, or a Confe-
rence between the late King of
England, and the late Lord Mar-
quesse of *Worcester* concerning
Religion. 4. 1652.

The Batel of Agincourt, fought
by *Henry the fifth*, the miseries of
Queen Margaret, with other Po-
ems by *Mic. Drayton* Esq; 8.

The Odes of Horace, Selected and
translated by *Sir Thomas Haw-*
kins, in 12.

The Spanish Gallant, instructing
men in their Carriage to be belo-
ved of the People.

Youths Behaviour, or *Decency in*
Conversation amongst men; with
new Additions of a Discourse of
Powdering of Hair, of black
Patches and naked Breasts 8. 1651.

The Tillage of Light, A Treatise
of the *Philosophers Stone*. 8.

The Right of Peace and War, in
three Bookss written in Latine by
the Illustrious *Hugo Grotius*, to-
gether with the life of the said

Author, will shortly be published
in Eng^lish. 8s large.

A *Sermon of the Nature of Faith*,
By *Barth Holyday* Doctor of
Divinity, 1654.

The Innocent Lady, or the Illustrious
Innocent, written Originally in
French by the learned Father *de*
Ceriziers of the Company of
Jesus, rendred into English by *Sr.*
William Lower, Knight, 1654.

Books printed for *W. L.* (and
some others) and are to be
sold at the *Turks-Head* in
Fleetstreet, together
with the prices of
the said Books.

The Christians Warfare against the
Devill, *World*, and *Flesh*, by
John Downam. Fol. 16s.

A *Commentary or Exposition* upon
Second Epistle of Saint Peter,
by *Tho. Adams*. Fol. 1633. 20s.

A *Sixfold Commentary* upon *Gene-*
sis, wherein six severall Transla-
tions are compared by *Andrew*
Willet, in Fol. 16s.

The Theater of Plants, or a large
Herball, by *John Perkinson* A-
pothecary. 2lb.

Orlando Furioso, Englished by *Sr.*
John Harrington, with the Tran-
slators additions of his Epigrams,
in Fol. 8s.

Z.

Mar

Mare Clausum, by John Selden Esq;
of the best Impression, in Fol. 6s.

Books printed for *Wil. Lee*,
M. Walbank, *D. Pakeman*,
and *G. Bedell*.

Reports or new Cases of Law, by
John March of Graies-Inne Bar-
rester 4. 1548. 2s. 8d.

The Attournies Academy, being the
manner of Proceeding in all the
Courts of Records at *Westmin-*
ster and other Courts of Law or
Equity. 4. 1647. 3s.

The learned Argument upon the
Three learned Readings, 1. by the
Lord *Dyer* 2: By *Sr. I. Brograve* 3.
By *T. h. Risden* Esq;.

Writ of Habeas Corpus, in Court
of Upper Bench, with the opini-
on of the Court thereupon.

The Touchstone of Common assuran-
ces, by *W. Sheppard* Esq; of the
middle-Temple 4. 1651. 5s. 6d.

The book of Oaths, and the severall
Forms thereof, both Antient and
Modern, in 8. 1649.

Fleta, an antient Manuscript of the
Laws of England, published in
print by *John Selden* Esq; and is
to be sold by *W. Lee*, *M. Wal-*
bank, and *D. Pakeman*. 4. 1947.
8s. 6d.

Books printed for *W. Lee D.*
Pakeman and *G. Bedell*, and
are to be sold at their
Shops in *Fleetstreet*,

Biblia Sacra sive Testamentum ve-
tus ab Inn. Tremelio & Fra. Ju-
nio ex Hebraeo Latine redditum,
& Testamentum Novum à Tho-
od. Beza à Græco in Latinum
versum, Argumentis Capitum
additis versibusque singulis
distinctis, & scorsum expressis, cum
Indice, in 12. 1640. 5s.

The History of the Civill Wars of
France written in *Italian*, by *H.*
C. Davila. Translated out of the
Original. Fol. 1647. 8s.

De Præfess Anglorum Legibus, be-
ing the Antient Laws of En-
gland, in Saxon and Latin, out
of the Author (*Mr. Lamberts*)
own Manuscript Copie. 1645. 8s.

Divine Essayes, by the honourable
Walter Mountague Esq; 4. 1648.

Reports or Cases in Chancery, Col-
lected by *Sir George Cary* one of
the Masters of the Chancery.

The whole Office of a Country Justice
of Peace, with an Abridgment of
all the Acts and ordinances,
which any waies concern a Ju-
stice of Peace, by *William Shep-*
pard Esq; 1650. 2s. 9d.

The Compleat Lawyer.

A perſelt abridgment of the Eleven Books of Reports, of the Reverend and Learned Knight Sr. Edward Coke, ſometime chief juſtice of the Upper-Bench, written in French by Sir John Davis, and now Engliſhed, 1641. 1^o. 6d.

The Hiſtory of the Life and Reign Richard, the third, by Geo. Buck Eſq Fol. 1646.

Learned Reports, peruſed and approved by Juſtice Godbole 4. 1652.

The Office and duty of Executors. 4. 2s. 4d.

The Grounds and Maxims of the Laws of England, by W. Noy Eſq; both printed for W. L. D. P. and others. 1s.

For the ſacred Law of the Land, a learned book, written by John White Eſq; 8. 1653.

A general Table to all the Reports of my Lord Coke in Engl. 8. 1652.

Theſe Books following are to be ſold by W. Lee, D. Pake-man at their Shops in Fleetſtreet.

A Collection of all the Statutes frequent in uſe, with Notes in the margin and references to the Book Caſes, with an Abridgment of the Reſidue which be ex-

pired or repealed, by Ferdinando Pulſton of Lincolns-Inne, in large Fol. 164. 1^o. 18s.

The firſt part of the Inſtitutes of the Laws of England, or a Commentarie upon Littleton. 17s.

The ſecond part of the inſtitutes, containing the Expoſition of many antient, and other Statutes of Magna Charta. 12s.

The third part of the Inſtitutes concerning Pleas of the Crown and Criminall Cauſes. 5s. 9d.

The Fourth part of the Inſtitutes, concerning the Jurisdiction of Courts 7s. 6d. all written by Edw. Coke. Miſtis ſometimes chief Juſtice of the

Upper Bench. Fol. 148.

The Reports of that Reverend and Learned Judge Sir Henry Hobard Lord chief Juſtice of the Common-pleas, being enlarged and perfected by his own Copie, in Fol. 1650. 7s. 6d.

The 1, 2, 3, 4, 6, 7, & 11. Parts of the Reports of my L. Coke in Fol.

The Abridgment of my L. Cokes 11. Reports, by Ed. Traſman. 8. 4s. 6d.

The year Book of Edward the 4th alſo, Long quorrio of Edward the 4. both Fol.

The Register of Writs. Fol. 1634. 17s. Henric. De Braſſon, De Legibus & Conſuetudinibus Anglia 4. 1640, 12s.

Preſidents, the Firſt and Second part, by W. Weſt, in large. 4. 10s.

Crum-

Crumpons Jurisdiction of Courts 4.
The Elements of the Laws of England by Sir Francis Bacon sometime Lord Chancellor of England

4. 1639. 8s.

The Judges Arguments about Shipmony. 4. 1s. 2d.

Natura Brevium, by Fitz-Herbert.

The Office of Sheriffs, by Wilkinson.

8. 2s. 2d.

Four Books of Law, by Sir H. Finch

8. 3s.

Doctor and Student. 8. 1s. 6d.

A Book of Presidents. 8. 1s. 2d.

Littleton and Perkins; together or single, 16.

The Compleat Copie-holder, with the Reading of Copyholds, the first by Sir E. Coke, the second, by C. Caltrop Esq; 4.

The order of keeping of a Court-Lect, and Court Baron. 4.

A little Treatise of Bail and Mainprize, by E. C. Knight.

A Declaration of Nufance, concern-

ing dwelling Houfes, with the resolutions of the Judges of Assizes, upon Questions touching Parishes.

Speciall and Selected Law Cases; out of the Reports and year Bookes, concerning the Persons and estates of all men whatsoever 2s.

Analecta, formerly called the *Country Justice*, the 6th Edition, carefully and truly corrected from the gross Errors of the former Impressions, in 12. 1648. 1s. 6d.

Statuta Pacis, containing all the Statutes in order of time, as concern a Justice of Peace, in 12. 1s. 6d.

Kelawaies Reports. Fol. 8s.

The Laws Resolutions concerning Womens Writs. in 4. 3s.

The English Lawyer by Judge Dodridge 4.

Vicesimo primo Jacobi, & primo & tertio Caroli Fol.

An ancient learned Booke of the Law called *Britten*.

EINIS.

